


Louis R. Miller



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History and Evolution of Freemasonry

ABUNDANTLY ILLUSTRATED WITH PORTRAITS OF DISTINGUISHED
FREEMASONS AND VIEWS OF MEMORABLE PLACES AND
PLACES OF INTEREST TO THE ORDER.

THE HISTORY AND EVOLUTION OF FREEMASONRY

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History and Evolution of Freemasonry

PROFUSELY ILLUSTRATED WITH PORTRAITS OF DISTINGUISHED
FREEMASONS AND VIEWS OF MEMORABLE RELICS AND
PLACES OF SINGULAR MASONIC INTEREST.

By

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For Thirty Years Editor

Illinois Freemason.

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FOREWORD

IN presenting the following pages the author does so without apology. Many excellent books have been written upon Freemasonry, each of them presenting the subject as it has appealed to the writer.

In the **EVOLUTION OF FREEMASONRY** the author has endeavored to lift the Society out of the realm of speculation and mysticism and to account for it as the result of those natural causes which have produced all the great ethical institutions of the world. An honest endeavor has been made to tell the truth concerning the origin and development of the Fraternity and as far as possible to dispel the many myths which have grown up in connection with the Society and which for nearly two hundred years have been presented to the unsuspecting as fact. There is nothing complex in the story of Freemasonry however much it may be overburdened with misleading ideas and over-zealous symbolism.

The author has striven to relate the salient facts concerning Freemasonry in a simple, interesting manner. Numerous illustrations have been employed in order to enhance the interest of the reader and to add to the value of the work. The matter contained in these pages is the result of thirty years exhaustive study of the institution and has been selected after a wide range of investigation. No claim whatever is made as to originality. Much that appears in this volume has been the subject of extended discussion on the part of other Masonic writers. The known facts concerning Freemasonry are not numerous. It is therefore impossible for any writer to produce a voluminous treatise on the subject without indulging in much speculation, as well as riotous imagination.

This book has been produced in response to a general demand for a short, concise, interesting, readable story of the

greatest fraternity in the world today. The author has refrained from speculating upon the teachings of the institution and has studiously avoided any symbolic interpretation, leaving those subjects to each reader to work out to his own satisfaction. The author acknowledges a debt to many other writers and historians for much of the data which appears in this work and offers *THE EVOLUTION OF FREEMASONRY* to those members of the Society who want to know the truth about the Fraternity of Freemasons without taxing their minds with irrelevant dates and tiresome details.

DELMAR D. DARRAH.

Bloomington, Illinois.

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MASONIC CALENDAR

ANCIENT CRAFT MASONS commence their era with the creation of the world, calling it *Anno Lucis (A.L.), "in the year of Light."

SCOTCH RITE, the same as Ancient Craft, except the Jewish Chronology is used, Anno Mundi (A.M.), "in the year of the World"

ROYAL ARCH MASONS date from the year the Second Temple was commenced by Zerrubabel, Anno Inventionis (A.Inv.), "in the year of the Discovery," or R. A. M.

ROYAL AND SELECT MASTERS date from the year in which the Temple of Solomon was completed, Anno Depositionis (A.Dep.), "in the year of the Deposit."

KNIGHTS TEMPLAR commence their era with the organization of the Order, Anno Ordinis (A.O.), "In the year of the Order."

Rules For Masonic Dates

ANCIENT CRAFT. Add 4000 years to the common time.

SCOTCH RITE. Add 3760 to the common era; after September add another year.

ROYAL ARCH. Add 530 years to the Christian era.

ROYAL AND SELECT MASTERS. Add 1000 to the common time.

KNIGHTS TEMPLAR. Subtract 1118 from the Christian era.

The Present

Year of the Lord, A.D. 1954; Christian Era.

Year of the Light, A.L. 5954; Ancient Craft.

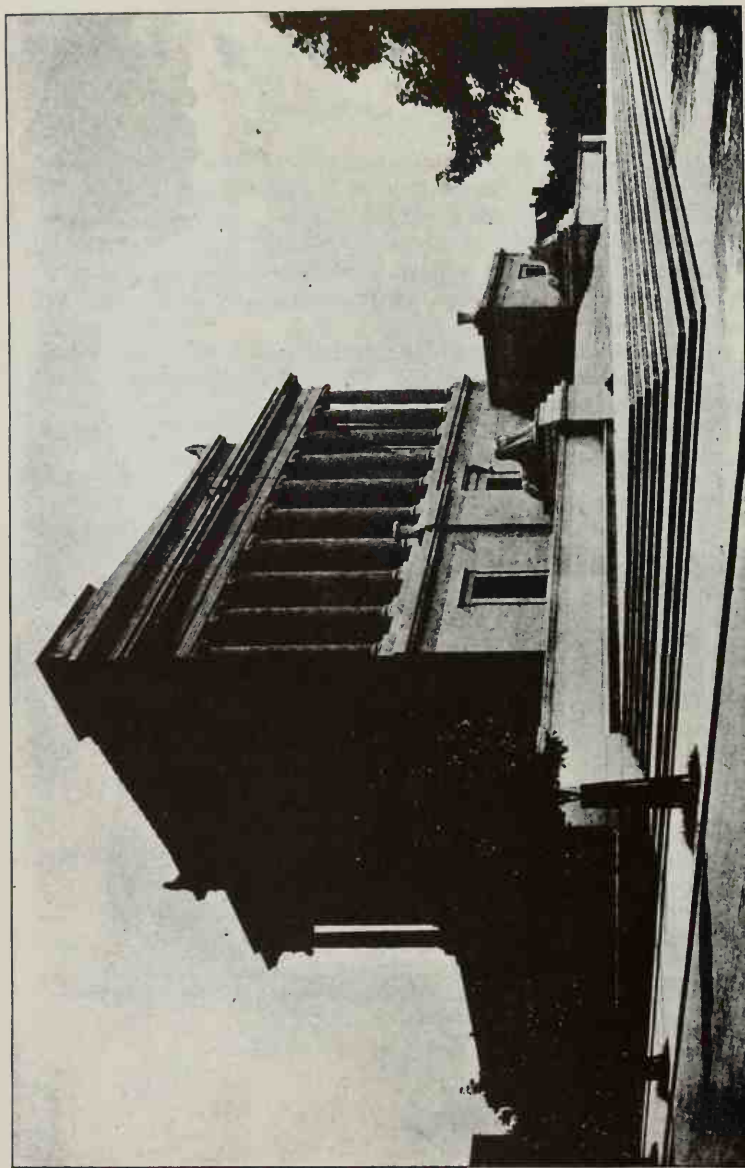
Year of the World, A.M. 5714; Scotch Rite.

Year of the Discovery, A.Inv., or R.A.M. 2484; Royal Arch.

Year of the Deposit, A. Dep. 2954; Royal and Select Masters.

Year of the Order, A.O. 835; Knights Templar.

* Not claimed to be coeval with the creation, but has symbolical reference to the Light of Masonry.



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THE HOUSE OF THE TEMPLE, WASHINGTON, D. C. THE FINEST MONUMENT TO FREEMASONRY ON THE AMERICAN CONTINENT

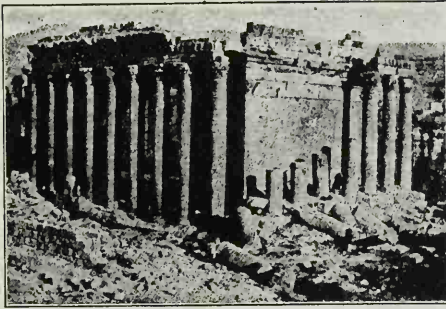
CHAPTER I

THE ENCHANTMENT OF IMAGINATION

IN THAT delightful volume, "Innocents Abroad," Mark Twain describes Baalbec as a notable ruin whose history is a sealed book. There it has stood for thousands of years the wonder and admiration of travelers, but who built it or when it was built, no one knows. With equal truth, perhaps, these words may be applied to Freemasonry. Here it stands in the Twentieth Century, the wonder and devotion of men, but when it was founded or who founded it are dis-

puted points concerning which Masons fail to agree.

Men have rivaled one another in writing histories of Freemasonry, but no one seems to have been able to penetrate the haze which envelops its origin. Just as the earnest Masonic historian is about to

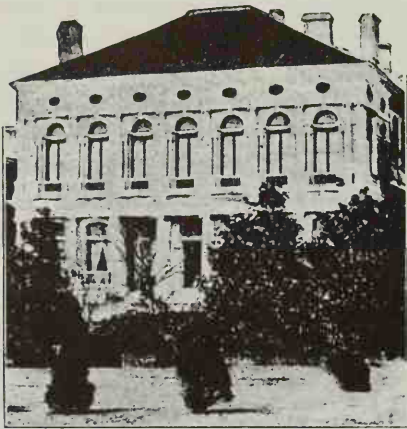


BAALBEC, SYRIA.—ONE OF THE WORLD'S MYSTERIES

congratulate himself upon being able to fix some definite period for its commencement, a new phase of the subject appears and he finds himself still seeking the object of his quest, and of all of the mysteries of Freemasonry, it may be said that there is perhaps none greater than the mystery of its origin.

But the parallel diverges; the temple of Baalbec is in ruins. Within the shadow of its mighty columns no passing foot

falls. In its nooks and crannies live the owl and the bat. From its overturned altars no incense rises, for Baal the Pagan God for whom this Temple was reared has fallen from his pedestal and exists today only in the lore of ancient mythology. But Freemasonry, whose altars are erected to the one true God, lives in the Twentieth Century a potent force in modern civilization. Upon its temples and meeting



THE ORIENT
MASONIC TEMPLE—SHANGHAI, CHINA

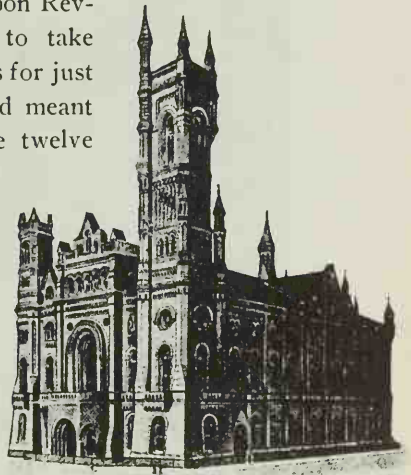
places the sun never sets, and the voices of the thousands who throng its altars singing their anthem of brotherhood among men, are heard around the globe.

For years writers and speakers have been projecting all sorts of theories concerning the beginnings of Freemasonry until the Masonic world is flooded with fantastic tales and the great

men from time immemorial charged with having been identified with the fraternity and contributing to its ritual and philosophy. Adam has been referred to as the first Mason, probably for no other reason than he wore an apron made of fig leaves. Noah has been declared a member of the Craft and given credit for having organized the first lodge in the ark. Moses has been frequently acknowledged as a Mason because the Ten Commandments shadow forth Masonic principles and of course the Masonic enthusiast can think of no one but a Freemason as having conceived them. So much reference is made to King Solomon and his Temple

in Masonic Ritualism that many Masons honestly place the origin of the fraternity at the building of this great monument of architecture, and readily accept the Son of David as the first Grand Master. Some Masonic enthusiasts have even been bold enough to assert that Jesus Christ was a Mason, and received His instruction in a society of philosophers similar to the present system of Freemasonry and that in many of His sayings are thinly veiled the doctrines of the mystic art.

It is a matter of sincere regret and not at all to the credit of Freemasonry that there are many Masons who seem to prefer to have the fraternity draped in tradition and mysticism rather than to have the truth elicited and understood. It is inconsistent that Freemasonry, the embodiment of veracity, should allow allegory and symbolism, which are its methods of illustration and instruction, to be confounded with the history and doctrines of the fraternity. To understand Freemasonry, the ideal must be separated from the real. A young minister was once preaching upon *Rêvelations*, and exhorted his hearers to take every word of that portion of scriptures for just exactly what they revealed; that gold meant gold; jasper meant jasper; and the twelve gates of pearls meant that they were of precious stones; and that streets paved with gold meant just exactly what the scriptures declared. An old man of considerable experience arose and said that he had listened with much interest to the explanation of *Revelations* which had just been given by the young man and all he had to say was that if every statement made in that portion of the scriptures was to be taken literally



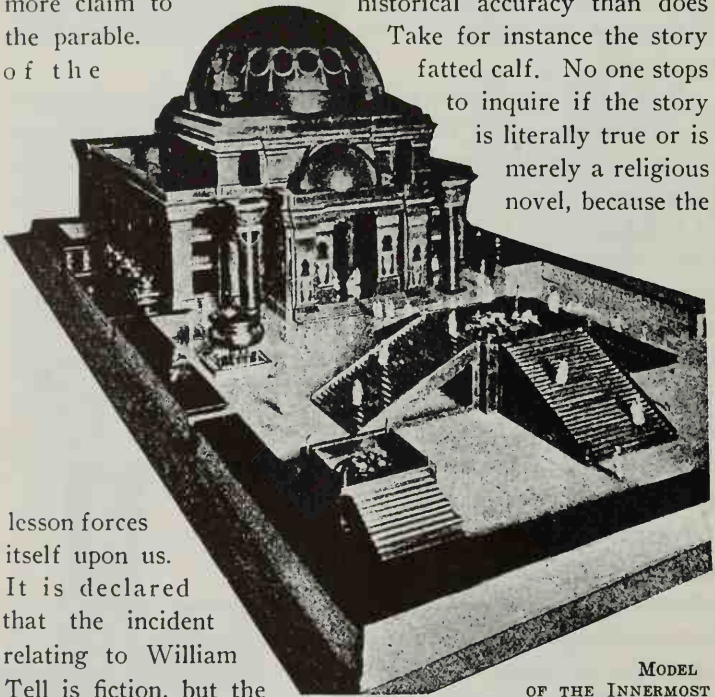
THE OCCIDENT
MASONIC TEMPLE—PHILADELPHIA,
PENNSYLVANIA

then the woman referred to in the seventeenth chapter as seated upon seven hills must have wonderful sitting capacity, and when one listens to the many exorbitant statements so often made concerning Freemasonry, he is led to exclaim that the fraternity must have wonderful capacity for adaptability.

A Masonic tradition is simply a parable and makes no more claim to historical accuracy than does the parable.

of the

Take for instance the story of the fattened calf. No one stops to inquire if the story is literally true or is merely a religious novel, because the



lesson forces itself upon us.

It is declared that the incident relating to William Tell is fiction, but the moral heroism of William Tell is just as great if fictitious as if

real, and the same is true of all Masonic tradition, allegory, and legend. There are today hundreds in the fraternity who honestly believe that the legends of the society are historic facts and who look upon King Solomon as their Masonic

MODEL
OF THE INNERMOST
COURT OF THE TEMPLE OF
SOLOMON. A BUILDING WHICH HAS FURNISHED MUCH OF THE SYMBOLISM OF
FREEMASONRY



COLUMBUS, WHO SHATTERED THE DREAM OF THE MIDDLE AGES AND WHO
OPENED THE WAY FOR THE FUTURE DEVELOPMENT OF FREEMASONRY

forbear. To be sure, the men who believe these things are not students and have formed their opinions very largely from the talk of those who are willing to make any claim whatsoever for Freemasonry. In Drury's History of France, the author states that the first King of France was Pharamond, an imaginary being who never had existed, and who was succeeded by his son. There have been a good many statements made concerning Freemasonry which are just about as valuable as this one from Duruy's book.

It is true that the tendency of the human mind is to shed the hue of the imagination over the obscure and unknown, and to invest it with those images which people the domain of fancy. In the Fifteenth Century, men believed that by sailing westward they could reach the distant shores of Asia. Those unknown lands wrought wonderful pictures in the human mind. Eldorado's superlative in structure rich in art; their sands yellow with treasure stretched before the eye. The far East was, in their vision, a realm gorgeous with barbaric pearls and gold. The palaces of the kings were marvels of architecture and their marble courts more beautiful in color than the tints of the rising sun. Fancy wove the most brilliant dreams and invested those lands with a splendor unreal and covered them as with a veil of sifted gold. Then appeared a Columbus to interpret this dream of men and to unfold a land for greater human development. Men know nothing of life upon the planet, Mars, yet they write knowingly of the atmosphere, canals, vegetation, upon this far-away world, and the artist even draws pictures of its inhabitants. It is possible to allow our imaginations to play with these subjects as to eventually believe them real so that in the next generation they may be accepted as facts.

In the realm of Freemasonry, there has been much of the enchantment of imagination. Masons have believed the things concerning the origin of the institution that they wanted to believe and have gone forth and told them as facts. When

links were missing, they have been supplied by drawing upon fertile imaginations. An Elder of a certain church was once explaining the passing of the Red Sea and declared that the waters were suddenly frozen. A man in the audience challenged the speaker and said that according to his knowledge of geography the Red Sea was located in a very warm country, near the Equator, and that it was quite impossible for it ever

frozen, there like to know came from. came very and said if the as much about as he pretends geography, he that this happened thousands—long before Equator. So a Masonic writers have beginnings of so many thousands ago as to extend from all



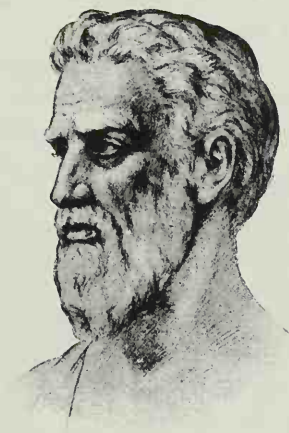
ANCIENT PERUVIANS IN MYSTIC RITES,
A PRACTICE COMMON TO EARLY
PERIODS OF THE WORLD

to have been fore he would where the ice The Elder became much excited brother knew the scriptures to know about would know circumstance sands and of years ago there was any good many ers and speak-cated the be-Freemasonry sands of years empty the soci-natural laws.

If the student were to consider Masonry only in its symbolic and legendary aspect, it is not at all surprising that he is at first impressed with the idea that the fraternity has survived a long descent from the mists of antiquity and has assumed local coloring through its transmission by the medium of Jewish monotheism. Owing to the tremendous part which symbolism and legends have played in much of the so-called early historical literature, it is readily understood the mis-

leading importance that has been placed upon these features of the society. It should not be overlooked that much of the literature and alleged history of Freemasonry consists mainly of abortive attempts to connect the fraternity through its symbolism with the mysteries of the ages, and in many instances a direct association has been made with crude ceremonies of an almost forgotten past. It is quite easy to understand the reason for this. The human mind loves the marvelous, and one of its greatest susceptibilities is to try and connect the vague and unknown with some supernatural agency and, as

far as possible, link it with a mystical past thereby taking it out of the common place and enveloping it in a sort of ethereal atmosphere. Because of the peculiar charm of Freemasonry and the fact that its direct origin is veiled in obscurity, many have been led to lift it out of the domain of cause and effect and exempt it from natural laws which are responsible for those human agencies which make for the uplift of the race. The teachings of Freemasonry are so forcible and its symbolism and legends so direct in their application, that mere initiation into the fraternity only serves to heighten the imagination of the novitiate who contents himself with accepting as fact that which has been presented to him in the form of symbolism. He never doubts the honesty of the institution nor strives to separate the symbolical from the real and thereby arrive at a correct estimate of the society. Regarding the fraternity as an occult thing, it is not surpris-



PYTHAGORAS, WHO CONDUCTED A SCHOOL OF PHILOSOPHY AND WHOSE FORTY-SEVENTH PROBLEM OF EUCLID HAS BEEN ACCEPTED AS A SYMBOL IN FREEMASONRY

ing that he accepts the traditions and allegories as the verities of literal fact.

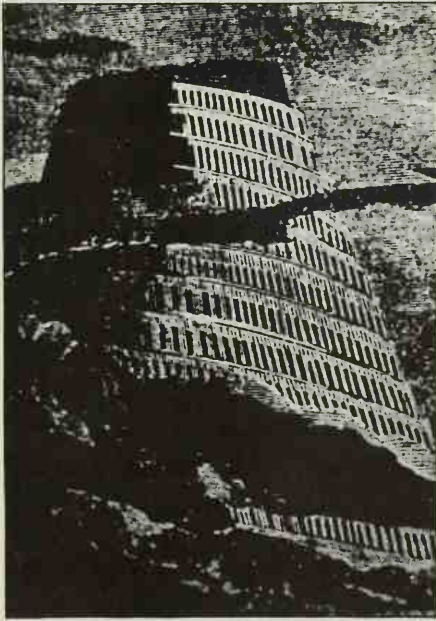
The Masonic enthusiast who is content to trace Freemasonry to some ancient secret society will have plenty of fantastical material at his disposal with which to work. It is beyond dispute that secret societies have existed among many primitive peoples. Even with the cultured nations of the past, certain rites and ceremonies have been devised which were accorded to the select and chosen few. In the early and formulative periods of the world, knowledge was considered as of secretive character, and many schools sprang up led by various thinkers who imparted their information secretly lest they should be misunderstood and subjected to the wrath of civil authorities.

The student who is to study Freemasonry must divest himself of the idea that it is a secret society. There is a marked distinction between a secret society and a brotherhood or institution designed for the moral benefit of mankind. A secret society is merely the outgrowth of primitive conditions, while a brotherhood is the result of culture and refinement. The real secret society envelopes itself with an air of mysticism, controls its devotees through superstition, and perpetuates itself by stimulating curiosity. Freemasonry is in no sense a secret society, and bears not the slightest resemblance to those ancient mysteries and mystical societies which in times past emanated from superstitious minds in turbulent periods of the world. Freemasonry is an institutional brotherhood, devoid of secrets or mysteries, combatting superstition, seeking to create a bond of mutual helpfulness among men ever striving to establish itself as a vital factor in the intellectual, moral, and spiritual development of the human race.

CHAPTER II

MISLEADING REALISM

THE Masonic world has been productive of three types of historians. Of the visionary school who have been largely responsible for the dissemination of many false statements and doctrines concerning Freemasonry may be men-



THE TOWER OF BABEL, WITH WHICH VISIONARY WRITERS HAVE CONNECTED FREEMASONRY

tioned Laurie, who associated the fraternity with the earliest religious rites; Fellows, who declared that it originated with the pagan mysteries; Oliver, who connected Masonic symbolism with the Tower of Babel; Holland, who sought to prove that Masonry was concerned with the erection of the pyramids; and lastly, Anderson, who traced it to the first man. The works of these men even to this day form the basis of

many Masonic libraries, and their statements are accepted without question by the casual reader. These books very often fall into the hands of young Masons who are more or less influenced by the erroneous impressions which they impart.

In the nineteenth century, a new class of historians came into prominence who refused to accept the legendary history of the fraternity as fact, but who demanded documentary evidence in order to prove any given claim concerning the remote antiquity of the society. Among this class of writers may be mentioned Mackey, Gould, Hughan, Speth, Crawley, Robins, and others. These men have per-



DR. GEORGE OLIVER, AN EARLY MASONIC WRITER
WHO RELIED UPON HIS IMAGINATION RATHER
THAN HISTORICAL FACTS

haps rendered the craft a greater service than any known writers for they dispelled much of the doubt concerning the origin and early history of the society and destroyed many false notions which have been held by Masons concerning the institution. These men have been classed as ultra-extremists by a modern school of writers who have declared that we have no right to doubt the legendary history of the fraternity because of the absence of documentary evidence for the reason that for many years all that was known concerning Freemasonry was acquired by oral transmission, and that it is only recently that rituals and dissertations upon the esoteric features of the fraternity have been considered proper subjects for open discussion.

Regardless of the position taken, Freemasonry cannot claim special means of establishing antiquity, nor can it set up rules which are at variance with the generally accepted methods of reaching historical authenticity such as are demanded in the world of critical analysis and research, namely, the presentation of documentary and historical data of unimpeachable veracity.

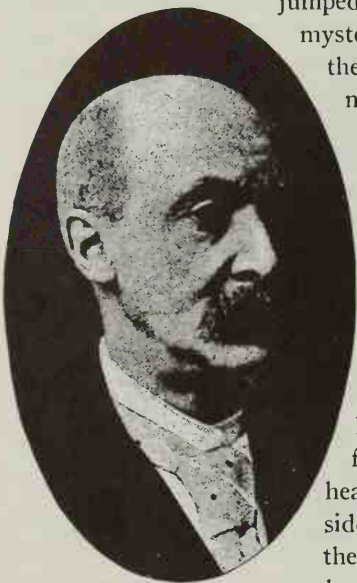
It is strange but nevertheless true that many Masons, in the absence of authentic data concerning the early history of the society, have seized upon the obscure origin of the fraternity as an excuse for their exorbitant claims. They have assumed the same right to set up the Solomonic theory as has the critical student to place its beginnings with the formation of the Grand Lodge of England in the year 1717. A flow of words and a facile and ornate pen are oftentimes not accompanied by critical carefulness and deliberate judgment. Of the many books and articles which have been written concerning Freemasonry, there are but few which will stand the cold test of modern criticism. The Masonic archaeologist who locates the origin of Masonry in the early periods of the world always fails to explain just how it was preserved through the hundreds of years precedent to its appearance in semi-organized form at the commencement of the eighteenth century, which proves conclusively that many of the written works on the antiquity of Masonry are simply based upon hasty assumption and untenable proposition.

It must not be understood for one moment that the early writers are alone in the matter of promulgating false ideas. It is not unusual even at this late date to hear a Masonic speaker declare Masonry to have been preordained before the creation of the universe. And there are Masons today who brand as a heretic, anyone who dares to assert that Freemasonry in its present form is not over two hundred years old.

It was such conjectures as these recited which drew from Hallam, the most impartial of all historians, the derisive criti-

cism that "The curious subject of Freemasonry has unfortunately been treated only by panegyrists and calumniators each equally mendacious."

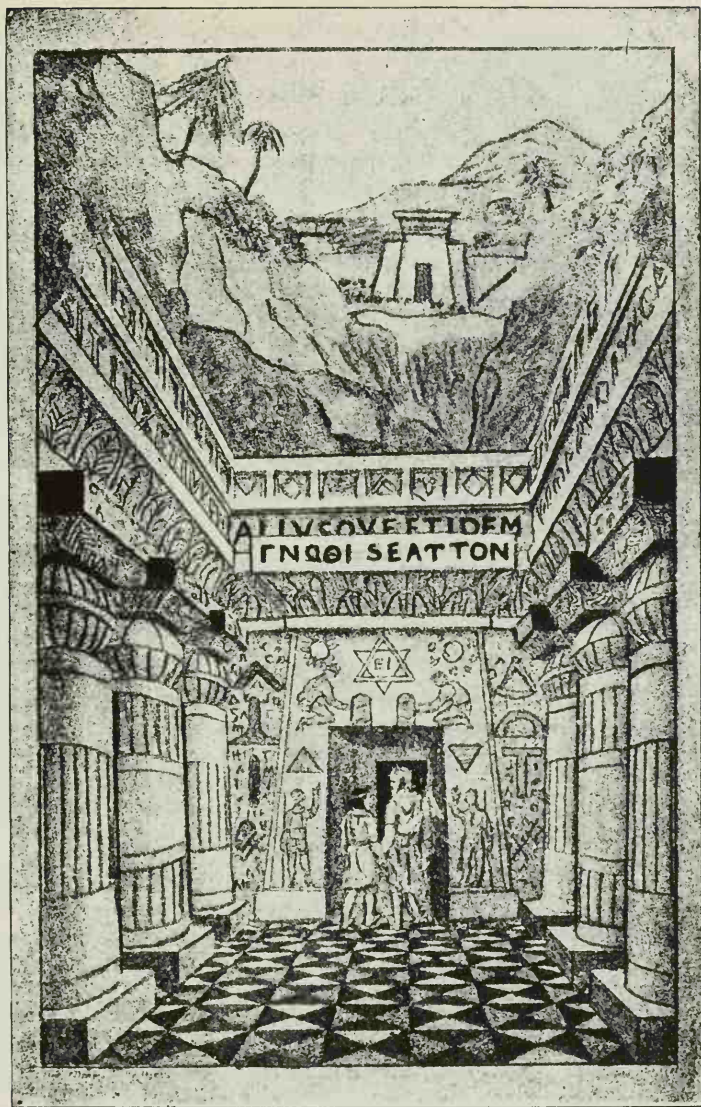
There is no disposition on the part of anyone to question the honesty of the old historians nor of the modern enthusiasts on antiquity. There is but one conclusion and that is that each in their Masonic zeal have overlooked the fact that like conditions in all ages produce like results, and simply jumped at the conclusion that ancient mysteries and old world societies were the direct sources from which Freemasonry sprang. Granting that



ROBERT F. GOULD, AN
ENGLISH WRITER WHO
DID MUCH TO ELICIT THE
TRUTH CONCERNING FREE-
MASONRY

these writers in their research may have found some conditions to warrant their assumptions, it must not be forgotten that however honest a historian may be, he is likely to be deceived. Masonic writers, let it be said, are no more infallible than scientific men. It is related that when Jacob Bobart was keeper of the public gardens at Oxford he took a dead rat, altered its head and tail, distended its skin on each side with two sticks to resemble wings, then let it dry quite hard. In due time, he presented it to the learned professors of the great educational institution for classification. They wrinkled their brows, assumed their most profound

attitude, and pronounced it a dragon. As a result, essays were written and poetry composed about this rare relic of an extinct and remarkable species of animal. When it is remembered that all that is known concerning the institution of Freemasonry has, like its legends, been handed down by oral tradition, that



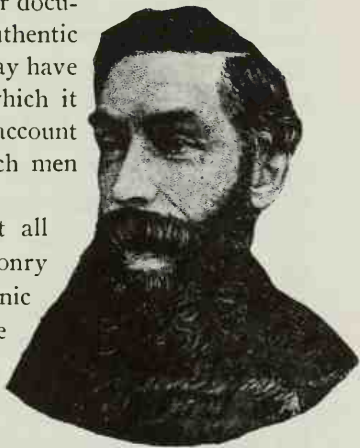
AN OLD PRINT ILLUSTRATING THE EGYPTIAN CEREMONY OF INITIATION

there are no existing manuscripts or documents which in any way give authentic proof as to where Freemasonry may have originated or the sources from which it sprang, we can, in a measure, account for the way and manner in which men have been misled.

It should not be forgotten that all the elaborate works on Freemasonry which are available to the Masonic student have been written since most of the existing symbolism and legends became a part of its teachings. Those who were responsible for injecting these various legends and symbolism into Freemasonry accepted them as the gift of a far off past, and took

them for their worth without deeming it necessary to establish their historical Masonic value. Thus it is easy to understand that the fabulous stories which were built up concerning the origin of the fraternity were the result of the misleading realism of Masonic teaching rather than any direct purpose to deceive.

The Masonic student needs but to consider the primitive condition of Masonry as it was given to the world in 1717 to understand how the early writers took everything for granted and cared little for authentic proofs. The first Masonic ceremonies consisted of one very simple rite, that of initiation, and it was not until the second decade of the Eighteenth Century that what, in a modern sense, are called degrees were known. Fellowcraft and Master were simply honorary distinctions which existed for quite a period in the early years of the fraternity, and were in no sense degrees



WILLIAM J. HUGHAN, OF ENGLAND, A NOTED WRITER WHO OPPOSES THE THEORY OF REMOTE ANTIQUITY OF FREEMASONRY

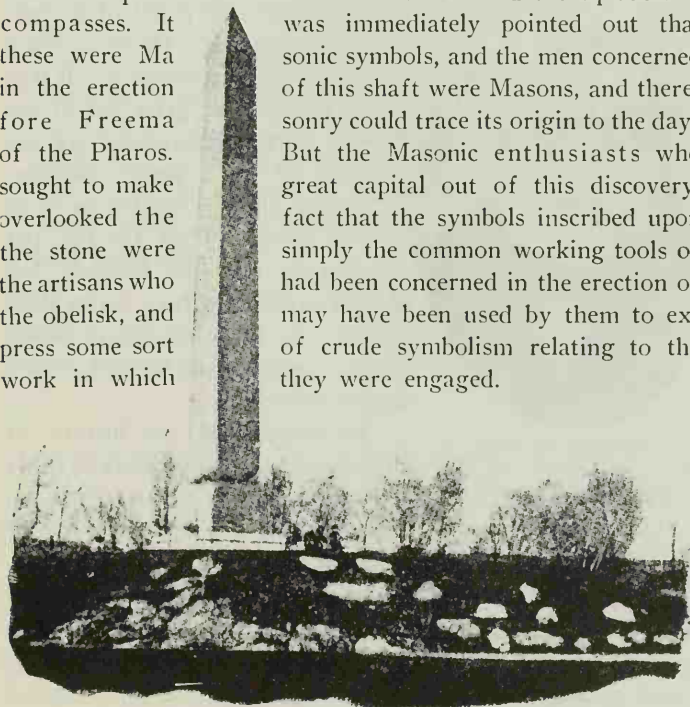
but distinguishing titles which were accorded to certain members of the craft and when conferred involved no additional secrets, no ceremonials, and no retirement from the lodge of even the youngest entered apprentice.

It cannot be doubted that as the fraternity grew older and gained in prestige that its ritual, however simple it may have been in the beginning, commenced to receive the attention of those who sought to elaborate upon it. In order to do so these ritual builders drew upon old world societies, mysteries, and traditions. If there is in Freemasonry any similarity between any of its customs and those of the practices of several thousand years ago, it does not mean that Freemasonry had any connection whatsoever with those rites but that they were woven into the fraternity in modern times with a view to enhancing the ritual and investing the fraternity with an atmosphere of antiquity. The incorporation of legends and ceremonials resembling the ancient mysteries is so recent that in making historical research the student must excuse them from any connection whatsoever with Freemasonry. It is not to be disputed that in the legends and ceremonials of Masonry, there have been embodied during the last century and a half, myths resembling those of antiquity, but this proves nothing beyond the fact that those early rites representing as they did the powers and elements of material nature and the movements of heavenly bodies had so impressed themselves upon the susceptibility of the human mind that even at this late date it is a very difficult matter to free ourselves from their influence. All the great religions in the world today have been more or less moulded by ancient rites and teachings. It is not disputed that some of the symbols used in Freemasonry are identical with those made use of in the earliest forms of worship, when light was regarded as a divinity of good and darkness of evil. But this proves nothing more than that those who were responsible for the evolution of Freemasonry

seized upon these ancient practices and inserted them in the ritual as an esoteric teaching.

There is some analogy between secret societies, brotherhoods, cults, and even with the various religious denominations. In no sense, however, does the relationship prove a common origin, but it establishes beyond peradventure the fact that men think alike, and resort to the same means to accomplish the end desired.

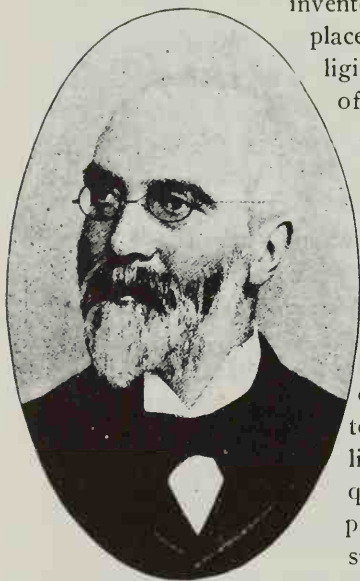
When the great obelisk at Alexandria, Egypt, was taken down for removal to New York where it now stands in Central Park, there was found beneath the stupendous shaft a stone upon which were inscribed the square and compasses. It was immediately pointed out that these were Masonic symbols, and the men concerned in the erection of this shaft were Masons, and therefore Freemasonry could trace its origin to the days of the Pharos. But the Masonic enthusiasts who sought to make great capital out of this discovery, overlooked the fact that the symbols inscribed upon the stone were simply the common working tools of the artisans who had been concerned in the erection of the obelisk, and may have been used by them to express some sort of crude symbolism relating to the work in which they were engaged.



OBELISK IN CENTRAL PARK, NEW YORK, REMOVED FROM ALEXANDRIA, EGYPT

Just as everything had a beginning, so Freemasonry commenced. It is the effort to fix the exact time and place of the birth of the fraternity which has led so many Masons into error and given rise to the multitude of theories concerning its origin and development. It should be remembered that all great ethical systems are growths and not discoveries. No man discovered law or can locate its beginning; no man

invented education, or can name its birth-place; nor is it possible to state when religion took its place in the moral sphere of man. These great forces spring from the needs of the human soul, and are the result of growth and development. The same thing is true with Freemasonry. It was not created, but grew out of the past. Great institutions are not struck off in a single moment. They are the slow deliberate work of the years. They are not put together by rule and formula, but like the works of nature, derive their qualities from the conditions which produce them and the elements which sustain them.



J. CHETWODE CRAWLEY, A
DISTINGUISHED IRISH
WRITER ON MASONIC
SUBJECTS

To understand the history of Freemasonry, it is necessary to study the social, moral, and spiritual development of the human race. It was a fable that Minerva sprang full armed from the brain of Jove. It would be a fable to say that Freemasonry came from a single mind. Like all human institutions which survive the throes of time, it is the outgrowth of conditions which provoked its necessity. Freemasonry is an evolution not something which has been created in a moment. It has

grown little by little from out the accumulating needs and experiences of mankind. From its inception it has been distinguished by a potential force ever pushing it upward and forward toward a definite unity and a higher reality. As the human race has progressed in its evolution, Freemasonry has likewise been growing toward a greater and fuller adjustment of the ever increasing needs of the human race.

A careful study of such fragmentary facts as may be gathered concerning the beginnings of Freemasonry convinces the unprejudiced student that it is merely the product of social and moral evolution. To get even the faintest idea of the causes which led to its organization, we must study the history of the world for nearly two thousand years, examining the fragmentary and obscure history of the college of architects of Rome, the traveling Freemasons of the middle ages, the stone masons corporation of Germany, the masonic guilds of Europe. Even then we can find nothing that bears the slightest resemblance to Masonry of the present day and age, but we do find traces of human longings, aspirations, and hopes which prophesy the coming of an era of brotherhood and humanity.

CHAPTER III

THE SOCIAL INSTINCT

ONCE upon a time, many, many years ago, two boys left the parental roof in the early hours of the day to pursue their usual vocations. One was a tiller of the soil; the other a herder of sheep. There was nothing unusual about this circumstance, and it would have passed unnoticed had not one of the boys returned home at the close of day without his companion. When questioned as to the whereabouts of his brother, he coolly asked, "Am I my brother's keeper?"

Cain lived in the old days when the world was crude, when men and women ran wild and naked through the swamps and forests, when they fought each other just as savagely as they did the other beasts about them. They lived in cold stone caves or in rough nests among the trees. What secrets of nature they possessed were clawed out with long scrawny fingers. In that barbaric age, there was but one law—an eye for an eye, and a tooth for a tooth. Might was the only rule of right; self preservation the only moral instinct; the fittest alone survived. There was no such thing as love.

Human sympathy was unborn and fraternity, the future motive power of mankind, undreamed.

Even now there appears the vision of Cain's grandfather standing in the midst



EARLY CAVE
MAN DEFEND-
ING HIMSELF

of a stagnant pool in northern Europe. The trees are strange; life is strange; everything is strange. On the bank of the pool is an angry mammoth with long hair and sharp tusks. This huge beast is a monster of power with small vicious eyes, and as he raises his curled trunk, he threatens with an exhibition of unlimited force. In the middle of the pool is another queer creature. He has long red hair, thick lips, and as he opens them he discloses the canine incisors abnormally developed. He is a shaggy, savage looking brute with restless, blood-shot eye, and yet he is a human being. That red-eyed human animal in the middle of the pool was sent by God to reclaim the earth, to conquer the forms of animal life about him, to rise above his environment. It was the grandson of this man of the pool who returned home at the close of day and voiced the spirit of his age with the cool question, "Am I my brother's keeper?" For had not the stronger survived the weaker.



ROUGH NESTS BUILT IN TREES TO ESCAPE THE ATTACKS OF WILD BEASTS AND WARRING ENEMIES

The mammoth is gone; the rhinoceros with his woolly hide is no more; the cave bear has disappeared; but the little animal man, that ugly, red-eyed, shaggy haired, man of the pool and the cave and the tree was the grandfather of the

human race, and his sons and grandsons walk the earth today, masters of all they survey.

But the man of the cave and the tree and the pool was not destined to tread the earth as a wild beast. Within his breast was a dormant soul whose first crude instinct was a longing for companionship. This led the cave-man to roam about in quest of a comrade, and when he observed a female who pleased his fancy, he picked her up and carried her to his rough abode. This marked the commencement of the family, and the fruition of the social instinct, the result of which has been the home, the community, the town, the city, the nation, and in the final analysis—Freemasonry.

In the age of Cain, the family was the nation. Whatever kinship existed was regarded as accidental, for the social instinct had not yet so far developed as to even suggest the idea of mutual dependence or brotherhood. Every man outside of his own family circle was looked upon as an enemy to be slain, the same as the giant beasts which menaced the existence of the savage human beings. As time passed on, the family unit gave way to the tribe because it promised more power to prey upon less fortunate neighbors. The tribes in due time united into larger organizations known as communities, gave up their nomadic habits and settled down to fixed habitations. Heretofore blood relationship had been the



A PRIMITIVE HUT, THE HOME OF A FAMILY

basis of the crude society of the period, but now land became the standard of power and men grew into petty lords and masters in proportion to their worldly possessions and physical prowess.

The early community recognized no right other than its own will. It had no common interest with any other community and treated all men outside of its narrow limits as enemies and legitimate prey to be ex-



A GROUP OF HUTS RECORDING THE BEGINNING OF THE COMMUNITY

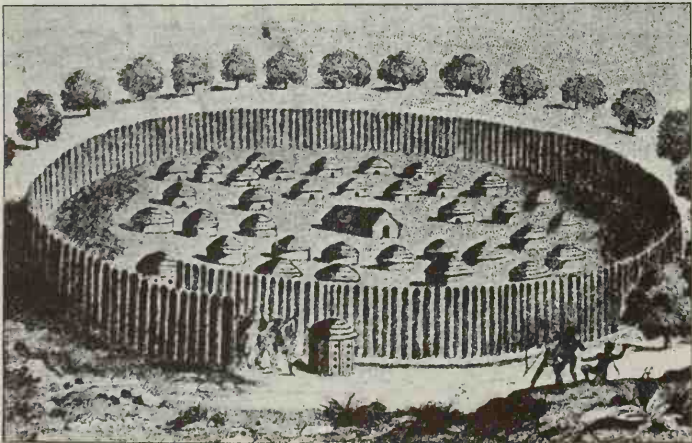
terminated. The fundamental idea of each community was to wage successful warfare upon neighboring communities and as far as possible destroy them. The social instinct which prompted this was merely that of the survival of the fittest, and human brotherhood was but a cold emotion which exempted the members of a community from the wrath of its own constituents, but which gave unlimited license to murder, ravage, and plunder the remainder of human kind.

But in the evolution of man, the feeble spark of social instinct was being gradually fanned into a live flame. Slowly the crude minds of men commenced to grasp the idea that the boundaries of their various communities were standards of their own establishment, and that after all they had something in common with their neighbors. As a result, various communities commenced to unite for mutual defense and advancement. Just as the small communities were drawn into a closer union and a more intimate fellowship, so the larger ones were fused into the nation. Primitive Rome owes its origin to the union of many small communities. Seven kingdoms were formed out of countless principalities to make Great Britain, and the seven kingdoms were finally united by Egbert, the Saxon into a great nation. The Republic of France is a blending of Roman, Iberian, Teuton, and Celt races which once fought each other with savage intensity.

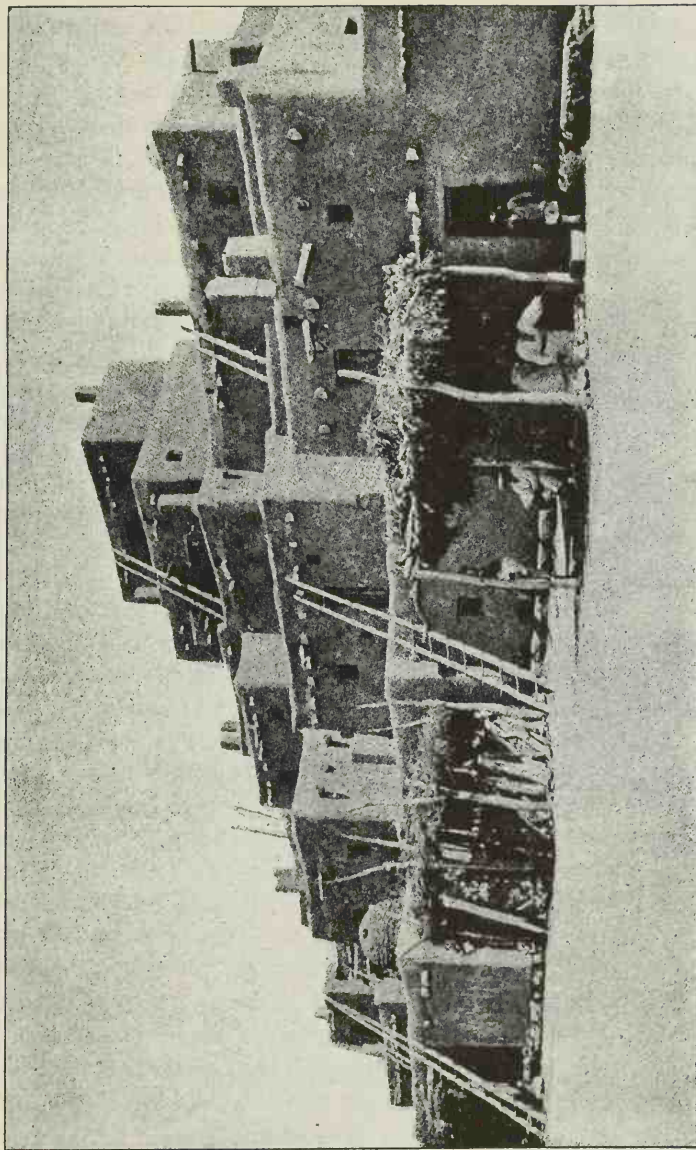
Germany originally consisted of over three hundred principalities, each one warring upon the other. In America, many states once declaring an independent sovereignty have united to form the greatest nation of all history, and today offer to the world an example of the social instinct crystalized into an incomparable brotherhood. With the evolution of the social instinct, the passions of the savage man were tamed, and lust, murder, plunder, and fury gave place to a growing sense of mutual dependence. Today the brute in man is subdued in the interest of public welfare, and men relate themselves to one another for universal happiness and protection.

To understand the beginnings of Masonry, we must study the moral and social development of man. In so doing, the student is forced to the conclusion that Freemasonry is the direct outgrowth and tendency of men to assemble in social units. Man is by nature a social being. It is an old saying that, "birds of a feather flock together," although it is very difficult to understand how they can flock otherwise than together. A man cannot very well flock by himself.

No man is independent. From the days of Cain, the world has been slowly finding out that the human race is not many



AN EARLY INDIAN VILLAGE BUILT ON THE COMMUNITY PLAN



PUEBLO OF EARLY INHABITANTS OF AMERICA ILLUSTRATING THE COMMUNITY INSTINCT

units but one unit, and that no one member can suffer without harm to all. As a result, a new term has crept into use, that of social or civic conscience. In other words, society has become so unified and bound together that it thinks and feels and acts as one person with a single emotion. The man who lives in this day and age cannot have an individual preserve set apart wholly for himself, neither can he do as he pleases. For the good of the community, he must give up many of the so-called inalienable rights which he has inherited from his grandfather of the age of Cain. No man is worth anything in modern society unless he is able to get on with people and to relate himself to something outside of himself and to observe a proper respect for the rights of others.

It has already been proven that we are a society of related creatures. It is only in human asso-



MONKS OF THE MIDDLE AGES. DISCIPLES OF THE OLD SCHOL WHO BELIEVED THAT THE WORLD WAS A MONSTER FROM WHICH THEY SHOULD HIDE THEMSELVES IN RETREATS AND MONASTERIES

ciation that we can live out our true mission. Were each man to live in a world of his own creation, and to declare his independence of his neighbors, there would be no such thing as civilization, and Freemasonry would be impossible. Diogenes of old did not like the society of his times so he went off by himself and lived in a tub. From that moment

he lost his influence with his fellowmen and when he went down the streets of Athens in broad day-light swinging his lantern and advising the populace that he was seeking a man, he had but little effect and is remembered today as a silly old recluse.

Dependence is the common lot of man, and happiness and culture are only derived from a right relationship with those about us. No heroic character was ever developed without self-sacrifice. Society makes us dependent, and whether we will or will not, we are bound to think of others.

In nature, no element or force exists unrelated. It is united with other elements for a common labor and an interchange of service for a common end. The whole law of nature is inter-dependence. The animal world breathes out gases vital to the vegetable kingdom; the vegetable world in turn absorbs elements which are necessary to animal strength and vigor; the equator greets the north pole with the warm gulf stream; and the pole returns its gratitude with a colder stream and a fleet of icebergs to temper the fierce heat of the tropics. Self-existence is condemned by nature. The only examples of isolation are those of the monk who lives a life of solitude to satisfy an avenging conscience, or the hermit whose diseased mind causes him to seek seclusion as an affront to society for some imagined wrong. Only as men advance sufficiently in their evolution as to place implicit trust in one another, can there be an abiding state of society, and Freemasonry become possible.

Man must have that sympathy which flows from association. Joy is ever increased in sharing it with others. Grief is lessened when other human souls enter into it. Companionship pushes man to improvement, to cultivate science and art, and to bring his powers into operation for the good of those about him, thereby contributing to the solution of the problems of humanity.

It is only in the society of his fellows that man's attributes find full play. In solitude he dwarfs into insignificance. The gratification of the social instinct has been responsible for his advancement from a cave dweller to his present status and the high cost of living, and this same social instinct has made possible the evolution of Freemasonry because it is the basis of all moral and intellectual culture.

Companionship gives scope to man's special virtues, and out of the yearning for this state have come varied orders and institutions with their magnificent character and ministry for good. Among these we have Freemasonry, a social institution to develop friendship, quicken sympathy, enlarge the emotions, and give to the world the magnificent benefices of human brotherhood.

Universal brotherhood grows out of social relationship. Fraternity is a world in which the faces of men are turned toward each other. It means the science of humanity based upon the fact that we have a common origin, and a common destiny, and that God is the Creator and Father of us all, and that from this relationship evolves the civilization of the human race. In the evolution of man, we have passed from the individual to the family, to the community, to the state, and interstate alliance, and in due time will pass to a united group of nations; the dream of Freemasonry; the fulfillment of God's plan; in the parliament of man; the federation of the world.

The first associations of men then were for mutual protection, but through a long process of evolution, moral, social, and ethical relations have been gradually developed until we have the present advanced state of civilization. There can be no justice until men in large masses are rightly related to each other. There can be no happiness unless confidence is established between the different strata of society. There can be no Freemasonry until each man realizes that he lives

not for himself alone, but that his true mission on earth is one of service. The Poet of the Lakes said, "We have all one human heart," and Freemasonry is the common heart of all humanity. So away back in the beginning of the human race, God planted in the breast of man a desire for the companionship of his fellowmen, and this passion has grown, and developed until the present age when we find it manifest in its most perfected form and call it Freemasonry.

CHAPTER IV

FROZEN MUSIC

IF the social instinct has been responsible for the evolution of Freemasonry, then architecture has furnished the plan along which it has been developed and is directly responsible for its fruition. Man in all ages has been a builder. The ruins of ancient structures in every part of the world, clearly

prove that in each period there have been those of sufficient skill to meet with the exactions of the times in which they lived.

In his primitive savage state, man commenced to imitate the nests of birds and the lairs of wild beasts. His first attempt at protecting himself from the weather was to weave the twigs of trees into an arbor and then plaster them with mud. Later on he built huts out of the branches of trees, and covered them with sod, or the skins of animals. Other writers ascribe the beginnings of

architecture to caves for the hunter and fisher, huts for the agriculturist, and tents for those leading a pastoral or nomadic life.

Architecture was at first a physical necessity, but as the human mind became released from the bonds of ignorance, building commenced to assume the outward expression of the higher attributes.



PRIMITIVE ARCHITECTURE, LIMBS OF
TREES WOVEN TOGETHER TO FORM A
COVERING

The early man with sensuous organism, weak mentality, and abnormal soul, with his faculties of intuition only partly developed, his buildings were much like the lines of his own countenance, the expression of a nature, unprogressive, and unimaginative. As he commenced to emerge from the savage state, he naturally began to construct more commodious habitations for himself, and to build some form of temple in which to enshrine the gods of his crude and superstitious mind.

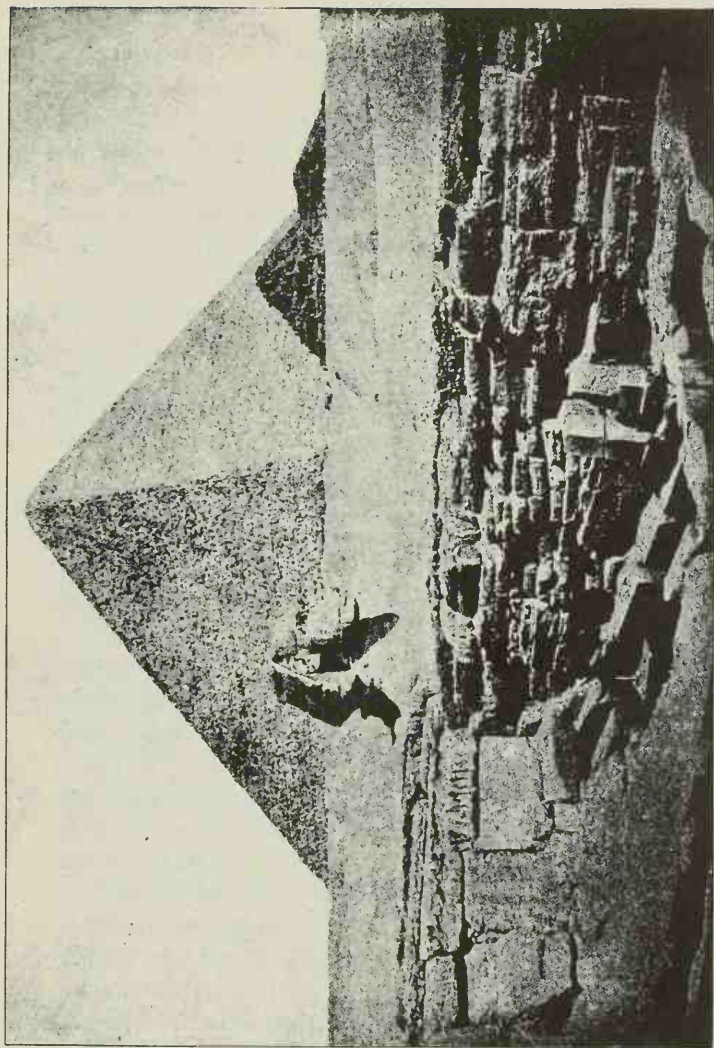
Architecture may be said to include every building or structure raised by human hands, and is generally understood to mean construction with an artistic motive. The more highly developed the latter becomes, the greater is that of the architecture involved.

Some one has defined architecture as frozen music, because it illustrates the mental, moral, and religious nature



LIGHT FRAMEWORK COVERED WITH DRY GRASS OR SKINS
OF ANIMALS

of man. What a wonderful story is told by architecture, as it reveals the character, strength, passions, sufferings, agonies, beliefs, and defeats of the generations of men! It is the reality, the romance, the philosophy, the poetry of man's moral and spiritual development: It is the human mind revealing itself in visible form: It is sentiment, eloquence, emotion, harmonizing themselves in stone: It is the embodiment of principles which disclose the history of nations: It is the visible expression of the fellowship of man. It is not the product of the savage or half-breed. It flourishes only under law and order and reaches its perfection when the human soul lifts itself in worship of a higher power.



THE PYRAMIDS OF EGYPT

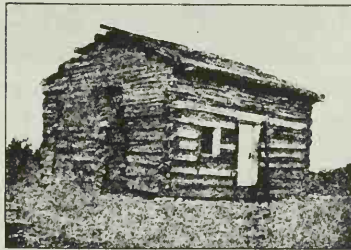
The man who would appreciate and understand Freemasonry must be able to read in a Grecian Temple, a Roman Amphitheater, or a Gothic Cathedral, the story of the age which produced them and something of the character of the men who labored upon them. For in the great buildings of the world are bound up the history of the human race.

Masonry, in a technical sense, is the preparation and combination of stones to indent and lie on each other and become masses of walling and arching, for the purposes of building. No one knows just when wrought stone was originally used for the purposes of architectural construction. Nor is it known when cement was first employed as a means of uniting stones into one common mass. Egypt, Chaldea, Phoenicia, India, and China are the first countries to record masonry worthy of the name.

Egypt, regarded as the Cradle of Civilization, gives proof that the art of building was understood and in a very advanced state, three thousand seven hundred years before Christ, as is evidenced by the Pyramid of Cheops, constructed in the fourth dynasty.

In Egypt, there prevailed a system of architecture which consisted of massive construction of walls and columns, in which the latter closely spaced, carried lintels which, in their turn, supported the flat beamed roof. In Babylonia, brick construction was employed, due probably to the absence of the more permanent building materials, with the result that there came into use the arch and the vault.

The architecture of the Egyptian was colossal in symbolism and like its withered mummies, is but the dead record of a dead past. The prevailing thought of the Egyptian was death. Life to



LOG CABIN, TYPICAL OF HOUSES OF
EARLY SETTLERS OF AMERICA

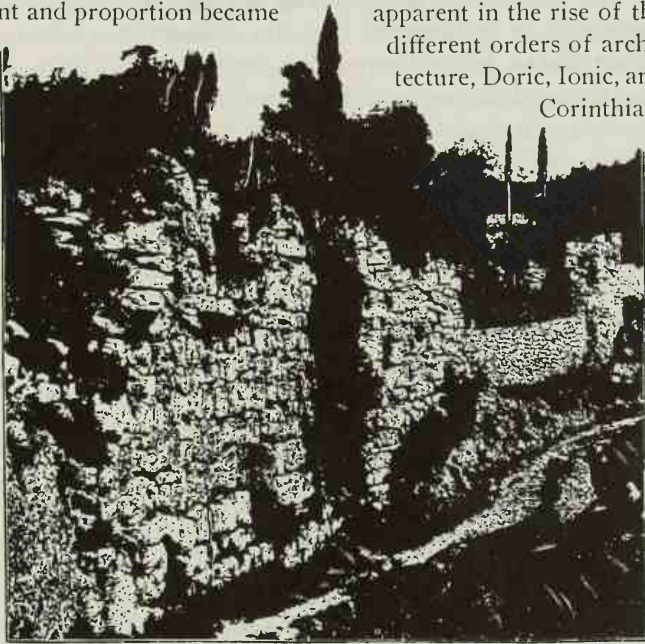
him was but a passing shadow, thus his faith, his thought, his science ended in the death of the body, and he expressed his gloomy visions in colossal types of architecture, his temples and tombs.

The Egyptians were strong believers in a future state, hence their great precautions in the preservation of their dead, and the erection of such everlasting monuments as the pyramids. Herodotus is authority for the statement that the dwelling house of the Egyptian was looked upon as a mere temporary lodging, the tomb being the permanent abode.

Passing from Egypt to Phoenicia, we have mention made by Moses in the Hebrew Bible of the cities being strongholds and walled in. It is agreed by scholars that Solomon, King of Israel, applied to the King of Tyre for assistance in the construction of his temple. The Archaeologist, Warren, who made a survey of Palestine, found on the foundation stones at the site of the temple certain mason's marks, which were believed to be letters of the Phoenician alphabet, thereby establishing the Biblical statement concerning the Phoenician origin of the edifice.

The ritual of Freemasonry makes such frequent reference to Solomon and his temple that many Masons readily accept the Solomonic origin of the fraternity and credit that distinguished Jew with having organized the workers on his building into Apprentices, Fellow Crafts, and Master Masons, but the references to Solomon's temple are purely symbolical and not historical. The Israelites, who promoted the erection of this structure, were a pastoral people living in tents. They had no architecture and there are today no ruins of buildings distinctly Jewish. Therefore, when Solomon decided to follow the command of his father David, he found it necessary to call upon Hiram, the king of Tyre, for assistance, for that monarch governed a constructive people who had among them many skilled artisans. It is untenable that any definite organization of builders existed during the construction of Solomon's temple, such as is recognized by Freemasonry.

Grecian architecture was, no doubt, influenced by that of Egypt and Assyria. The architecture of the Greek is considered by many to have had its origin in the wooden hut or cabin formed of posts set in the earth and covered with transverse beams and rafters. This timber architecture was later copied in marble or stone, and at first was naturally simple and crude. With the advancement of civilization and the development of technical skill, the element of refinement and proportion became apparent in the rise of the different orders of architecture, Doric, Ionic, and Corinthian.



ETRUSCAN WALL BUILT 700 B.C.

The Greek had a cultivated mind, a poetic genius, and cultured reason. As a result, his structures are refined, majestic, beautiful. He gave to architecture, order, proportion, and beauty. His buildings are the incarnation of richness, grace, delicacy, and grandeur. He immortalized art

and set a new standard of perfection for all ages. His was the architecture of the outside.

The Greek religion was in the main a worship of natural phenomena of which the gods were personifications, for all the gods of the Greek were in forest and hill, in valley and star, in sunset, in flower, and sea. His most splendid temples were roofed with the heat of the day or the faraway star of the night.

The Romans are credited with having derived their early instruction in architecture from the Etruscans, a swarm of Orientals who, in prehistoric times, are supposed to have swept over Europe bringing with them a curious mythology, some of which is still found among the folk lore of the peasants of Europe. It is said that it is to the Etruscans that we owe the custom of raising huge stones in circles, the exact purpose of which has never been fully determined by archeologists.

When Greece succumbed to the Romans, Grecian architects and artists were employed by the conquerors who appropriated the trabeated architecture of the Greek, and added the arch, which construction the Romans are credited with having learned from the Etruscans. The combination of column and arch was used by the Romans for some time, the best examples being the Colosseum of Rome and the various triumphal arches.

The Baths, Temples, amphitheatres, aqueducts, bridges, and tombs are all monuments of Roman greatness showing tremendous constructive and engineering ability combined with the power to use materials at hand with the best possible results.

It cannot be doubted that the Roman profited from the architecture of Greece, because Rome always appropriated to herself the arts and treasures of the nations that she conquered. But the Romans were a practical people, and believed in upbuilding their dependencies. They saw to it that every portion of the wide domain of Rome should feel her power

as if it were its own. For this reason, Roman art and architecture are found in every city and province which came under the domain of the imperial city. The idea of the Roman was not alone to conquer, but to civilize as well.

As the Romans conquered all of the then known world, the type of architecture which they devised was very naturally carried to the remote countries which they subdued and even as late as the Tenth Century, their architecture was universally accepted as the type for all structural buildings.

While the Roman followed the idea of the Greek in the construction of his temples yet he had an architecture distinctly his own as is revealed in the amphitheater, the aqueducts, the bridges. Thus architecture spread from nation to nation each copying from its neighbors, and adding thereto that which best expressed its dominant thought and conformed to its ideals of utility and government.

The man of the far East, the man of China and Japan, gained no suggestion for building from the world about him. While his mental culture was larger and his faculties of mind



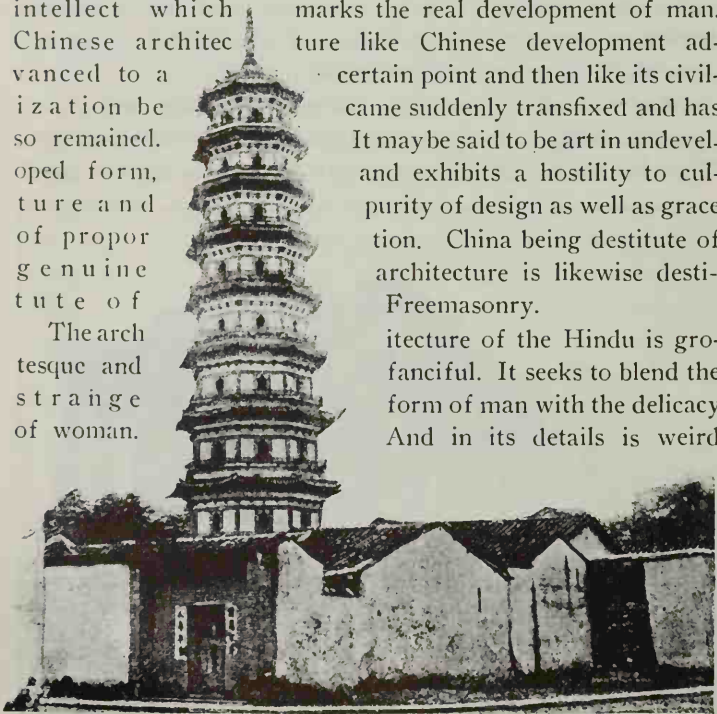
RUINS OF THE PARTHENON SAID TO BE THE FINEST EXAMPLE OF ARCHITECTURE EVER PRODUCED

partially developed, yet his architecture suggests the insincere and indicates a vasculating temperament. The pagodas and temples, the structures which disclose the characteristics of his race, have their stone and wooden covering turned upwards, the likeness of an intellect destitute of the richness of spirit and sadly in contrast with that of the dominant man with cultivated reason, quickened taste, and highly developed imagination, whose architecture reflects the needs of the nation.

In the earliest forms of architecture, the spirit of true art was not embodied. Such buildings as were constructed were for the most part the manifestation of animal necessity, the revelation of idol worship, of gloomy faith, and secret knowledge. They express none of the glories or beauty of that intellect which marks the real development of man. Chinese architecture like Chinese development advanced to a certain point and then like its civilization became suddenly transfixed and has so remained. It may be said to be art in undeveloped form, and exhibits a hostility to culture and purity of design as well as grace and of proportion. China being destitute of genuine architecture is likewise destitute of Freemasonry.

The architecture of the Hindu is grotesque and strange of woman.

Architecture of the Hindu is gro-
fanciful. It seeks to blend the
form of man with the delicacy
And in its details is weird



CHINESE PAGODA ERECTED IN THE SEVENTH CENTURY

and gloomy. It is harmonized by no refined and cultured tastes. It is not the outgrowth of revealed ideas and is inspired by no hope.

But a new faith came to enthrone itself in the empire of the world, and to place its sceptre in the moral and spiritual nature of man. Its symbol was the cross. It came with a power, destined to work among men and nations, until they commenced to march with the achievement of a higher civilization. Christianity, catching a gleam of beauty and majesty from the classic grandeur of Greece and Rome, gave birth to a new architecture fraught with religion and consecrated by spiritual and moral elements. Christianity was a regenerating and quickening power. It gave a new meaning to all it touched. The new faith brought order and greatness into architecture. The rounded arch, the symbol of serenity, gave way to the pointed arch, the symbol of uplifting effort, and this marked the commencement of what is known as the Gothic or pointed style which prevailed throughout Europe during the Thirteenth, Fourteenth, and Fifteenth Centuries, during which period there were erected those magnificent churches and cathedrals which so distinctly reflect the religious character and thought of the middle ages. The Gothic typified the higher development of architecture which today manifests itself in the temples of that faith which rules the earth. In Italy and Spain, the Gothic received eastern influence and developed into the Moorish and Arabic types. In France, England, and Germany, it took a truer form and became the home of genuine religion.

The Gothic with its sky piercing spires, pointed arches, vaulted roofs, lifts the soul of man to higher conceptions and aspirations. One may stand in the Propylæa of Greece with its chiseled stone, in the Parthenon with its frieze of Centaurs, and Laphithæ, in the pillared halls of the academies of philosophy, but there is awakened no such lofty thought or grandeur of faith as comes from the contemplation of the

Gothic ever pointing upward, drawing the vision onward as if for far-reaching revelation and a glimpse of that faith which is lost in sight.

As to the origin of Gothic architecture, there is an old theory that it was derived from the interlacing of twigs and branches of trees which formed the holy groves of the early Celts, but Sir Gilbert Scott, an eminent authority on the subject, says that the Gothic or pointed architecture was merely the higher development of the building art in the middle ages.

Concerning Gothic architecture, Hallam remarks, "Some have ascribed the principle Ecclesiastical structures to the fraternity of Freemasons, the depository of a sealed and traditionary science. There is probably some ground for this opinion, and the archives of that early existence, if they existed, might illustrate the progress of Gothic architecture and perhaps reveal its origin." But in connection with all these various building operations and in tracing the evolution of architecture there is absolutely no proof, whatsoever, of the existence of any organized societies in any way similar to Freemasonry of the present.

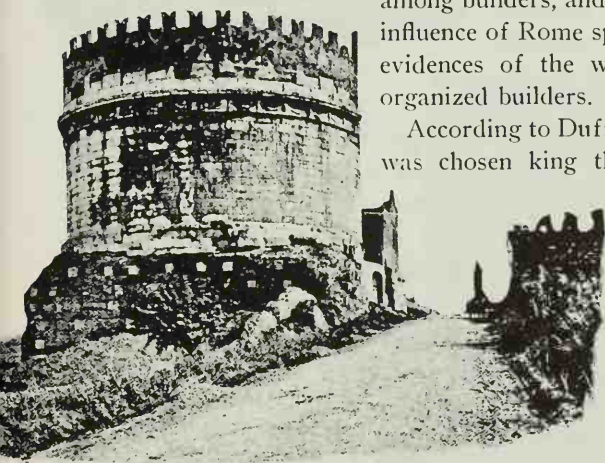
The first architecture grew out of the necessities of existence. The early man lived in a cave or tree or rough nest, but as his crude mind commenced to develop, he sought to escape the inclemencies of the seasons by placing trees on end and then laying others across the top to form a roof or covering and from this crude beginning commenced an art which through a long process of evolution has produced a St. Peters and St. Paul, a Pantheon, a Colosseum, the piercing sky line of New York Harbor, and in its final evolution, as we shall see gave to the world Freemasonry.

CHAPTER V

THE ROMAN COLLEGIA

THE earliest authentic record of the association of artisans or craft guilds relates to those instituted among the Romans by Numa Pompilius, second King of Rome. When this distinguished monarch ascended the throne in 715 B.C. the nation was composed of several nationalities. To secure uniformity of sentiment and action, Numa divided the people into tribes according to racial characteristics. The artisans, he organized into corporations under the name of collegia and the Masons or stone workers became leaders of this new propaganda. One of these collegia was attached to each legion of troops so that when a Roman colony was established, the work of civilization and art proceeded without delay. This is the first authentic record of any recognized organization among builders, and wherever the influence of Rome spread, we find evidences of the work of these organized builders.

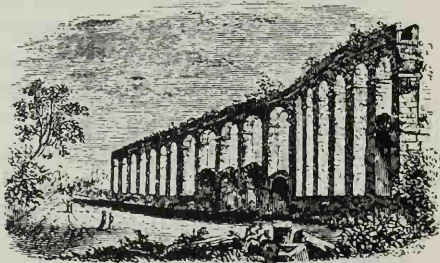
According to Dufresnoy, Numa was chosen king three hundred



TOMB OF CAECILIA METELLA, ERECTED 312 B.C.

years after Solomon commenced the building of his temple on Mt. Moriah. It has been assumed by some that Numa had a precedent for the organization of artisans which he maintained. A few Masonic writers have insisted that he derived it from the organizations created by Solomon at the building of his temple. There is, however, not the slightest evidence to sustain this position. The Masonic student, who is interested in knowing the truth concerning Freemasonry is safe in the conclusion that the corporations established by Numa form the foundation of the idea of organizations among building crafts which after twenty-seven hundred years, of varying evolution have resulted in the superstructure of Freemasonry.

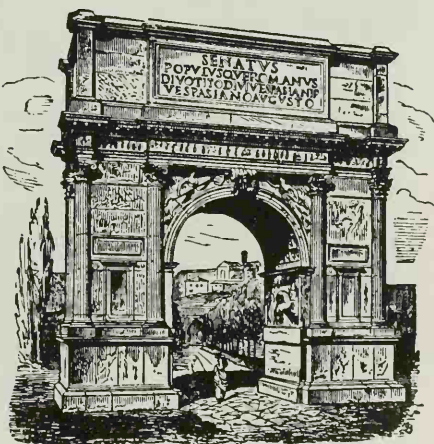
Plutarch enumerates nine of these Roman Collegia, one of which that of the builders, being a fraternity of artisans, possessed some features slightly analogous with what we know of the beginnings of Ma-



RUINS OF CLAUDIAN AQUEDUCT

sonry. Contemporaneous with the Roman Collegia, and nearly contemporaneous in their origin were the Greek Eranoi, or Thiasoe, which were numerous at Rhodes, in the islands of the archipelago, at Piraeus and other important places. L. Toulman Smith in writing of these organizations says; they partook more nearly of the character of the Medieval guilds than did the Roman Collegia. The members contributed to a general fund for the purpose of aiding one another in necessity, provided for funerals, met in an assembly to deliberate on their affairs and celebrated feasts and religious ceremonies in common. Strict rules against disorder were enforced by fine. He who did not pay his yearly quota to the society was excluded unless he could show good cause of poverty or sickness.

Some writers assert that it was from the *Eranoi* that Numa gained his idea of organized workers. There is a slight analogy between a Roman *collegium* of artificers and a lodge of Masons. The old regulation was that each *collegium* must consist of at least three. In the crude organization which they maintained the head man was called *Magister*, which liberally translated means master. One of the features possessed in common by the *collegia* and medieval craft guilds was the acknowledgment by the state of their right to an internal policy of their own. Inasmuch as they were doing the work of the state in keeping their own members within the bounds of that behavior, which characterized good citizenship, they demanded their freedom from all forms of taxation, and other state exactions. Special reference is made to this fact, because out of this peculiar relation to governmental authority was probably evolved, whatever of mystery attached to these organizations, apart from the merely technical secrets of their operative handicraft; that professional knowledge which artisans in all ages of the world have guarded with more or less jealousy, a jealousy which is manifest even today among those, who are specially expert in some particular line of work. From the *collegia* and *eranoi*, down to the guilds of Northern and Central Europe which went to decay when the reformation brought larger liberty for all, these voluntary associations served to stimulate the idea of civil and religious liberty, because they maintained a freedom peculiarly their own. They were democratic in



ARCH OF TITUS

their organic bases and republican in their form of government. Each constituted even in the early and turbulent period of the world, a sort of modern commonwealth, an example of what might be the relation of men when freed from the tyranny and rapacity of their temporal and spiritual rulers.

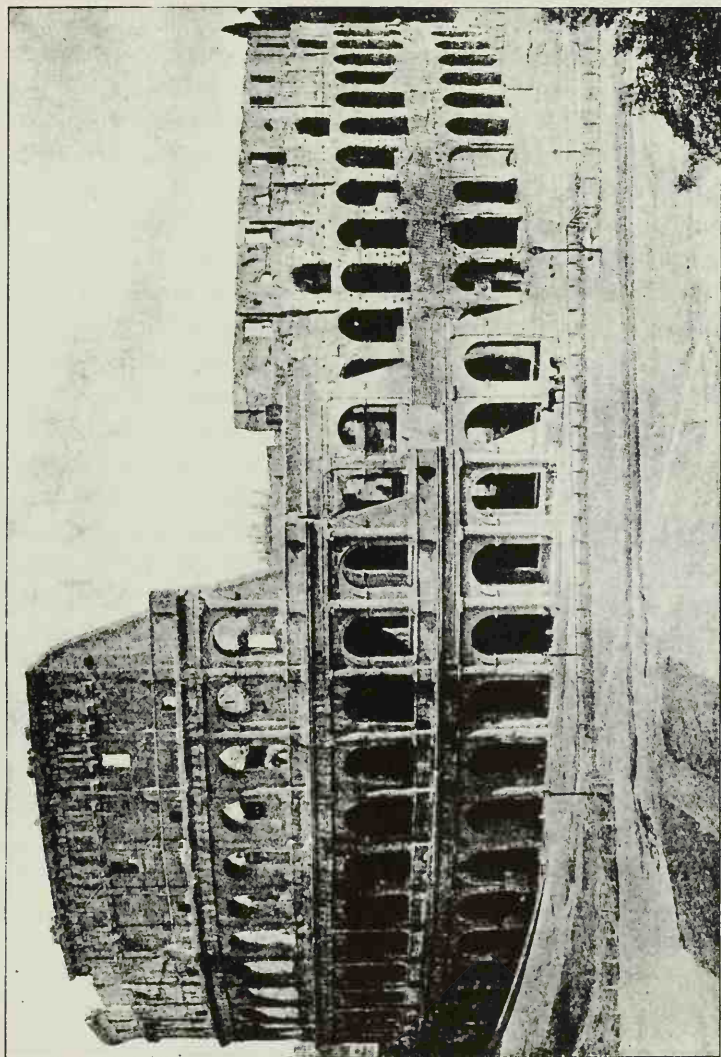
The Roman artificers continued in their growth and following the destinies and conquests of Rome spread into every country that came under Roman domination. There was no town at all important and no province, however distant where some of the Collegia did not exist, even to the downfall of the Western and Eastern empires. With their peculiar constitution and semi religious and political character they assumed, an importance in the affairs of the state which caused them to be called by imperial orders to travel to all parts of the empire to assist in the building of cities, palaces, temples, and public edifices which were so characteristic of the greatness of Rome.

The craft of stonemasons multiplied as did the others, and commenced the erection of buildings in various parts of the world.

When Julius Caesar conquered England in 55 B.C. he found the Britons entirely uninformed of the very rudest forms of architecture altho there is evidence in existing remains to prove that at some very early time, huge stones were erected to commemorate heroes and also to build rude forms of temples to mythical dieties. When the emperor Claudius sent Allus Plautius to form a colony in Britain, immediately upon his arrival he instituted Roman laws and institutions,



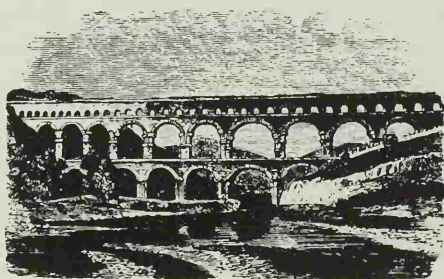
STONEHENGE, ENGLAND, SHOWING HUGE
STONES ERECTED IN CIRCLES



THE COLOSSEUM, ROME, ITALY

founded cities and taught the people useful arts. The Encyclopedia Britannica is authority for the following statement which has a direct bearing upon the subject under discussion.

"The existing Roman remains show that there was quite enough architecture and decorative art introduced into England by the Romans to have formed a school of Masonic sculptors and builders, if the civilization of the people had been sufficient to make them desire it. Such a school can hardly be said to have been formed, if we look at the few and comparatively rude remains of buildings certainly erected before the Norman Conquest." The same authority further states that: "When Roman architecture ceased, for nearly seven hundred years, almost every building erected was ecclesiastical. The study of architecture clearly establishes the fact that no school of Masonic architecture existed prior to the Eleventh Century; after that, until near the end of the Seventeenth Century, such a school flourished, as is indicated by the large number of ecclesiastical structures erected."



RUINS OF ROMAN AQUEDUCT IN FRANCE

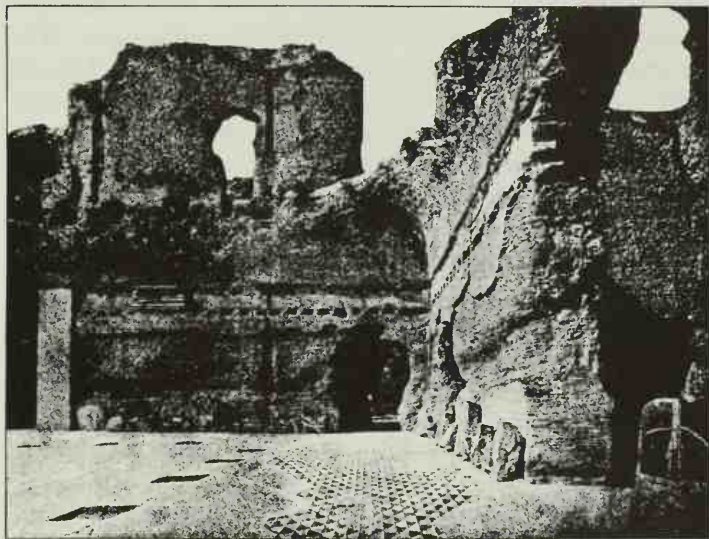
The first Roman station in England was at Camulodunum and there appears to have been built here a substantial town of which temples, theaters and baths were a conspicuous part. At Chichester or Regnum as it was called we find a very early establishment of the collegia or operative associations of workmen and discover the foundation of a temple dedicated to Neptune and Minerva by a company of Roman artisans in honor of the imperial family of Claudius. The information is derived from a slab of sussex marble which was found in

1733 in North Street. The fragments when pieced together and the inscription deciphered has been translated thus: "The college or company of artificers and they who preside over sacred rights by the authority of King Cogibunus, the legati of Tiberius Claudius Augustus, in Britain, dedicated this to Neptune and Minerva for the welfare of the Imperial family. Pudens, the son of Pudentius, having given the site."

The spirit of building which was introduced by the Romans so increased the number of operatives that when Constantius, the father of Constantine, the Great, rebuilt the city of Autum in Gaul A.D. 296, he was chiefly furnished with workmen from Britain, which we are told abounded in artificers, so that at the end of the Third Century the number of Masons drawn from the island, to assist at the building of Constantinople was so great that the Venerable Bede records: "That for the want of Masons, walls were repaired with sod instead of stone." The departure of the Romans in 410 led to a decadence in the arts introduced by them. The Britains being left in a helpless state, easily fell under the dominion of the Saxon invaders, who arrived A.D. 449. They were a rude horde totally ignorant of art and like their German neighbors accustomed to hovels of mud and habitations of rough stone with straw coverings, types of buildings, which were little better than the ancient British habitations. Consequently, after the next two hundred years the use of wrought stone was discontinued for building, because in the island there were no craftsmen of sufficient skill, to work in stone and cement.

However, following the revival of Christianity under Augustine, and a need for substantial places of worship the Bishop of York was induced to exert his influence and try and restore the art of Masonry. In this undertaking Bishop Wilfred was ably assisted by Benedict Biscop, Abbot of Weirmouth, who we are informed by the Venerable Bede traveled several times into Italy and France to induce Masons to return with him in order to restore the lost arts and building

in stone, as he remarks, after the Roman method. William of Malesbury in his chronicle also dwells at some length on the restoration of the mason's art under Biscop. And we learn further that "the Abbot of Weirmouth fostered the building art or Masonry, as there is a letter on record from Naitan King of the Picts to Coleford, Abbot of Weirmouth in which he entreats that some Masons may be sent there to build a church of stone in his field in imitation of the Romans."



REMAINS OF ROMAN BATHS

Here we have undoubted evidence that the masons who were able to set out and work the free stone in order to produce an ornamental effect, necessary for architectural building were very early taken up by the religious party and from this relationship and connection with the Monastic orders, we can easily see how whatever religious element existed in the traditions of the later Masonic guilds originated.

Passing to the time of Ethelstan, we commence to learn something of early guild tradition. We are informed by a

Fifteenth Century manuscript now in the British museum that King Ethelstan who was a student of geometry granted a charter in A.D. 926 to a company of Masons. This charter cannot be found, but there is a general belief that such a document existed. So far as this assembly of Masons in York relates to Freemasonry it is simply a myth. While the holding of such an association must be viewed as legendary only, yet whatever assembly may have been held was simply that of an aggregation of rough stone Masons. In no sense did it relate to the cathedral builders of the middle ages. The manuscript referred to says, that congregations of Masons were "to be held annually or triennially for the examination of Masons for their knowledge of the craft." This would tend in a measure to show that in those primitive times geometric knowledge was looked upon as requisite in a foreman or overseer and was regarded as a secret and only practiced by certain classes of Masons to distinguish them from the ordinary Mason waller, whose work consisted in coarse rubel stone often plastered over to give it a surface.

The Norman conquest brought with it a fresh interest in the building art. All the kings were great builders. Many of the great cathedrals, either date from this period or were built under Norman influence. Papworth draws attention to Robertus Cementarius, a Master Mason, employed at St. Albans in 1077, who for his skill excelled, all Masons of his day and owned a grant of land and a house in the town. It is probable that this man may have occupied a position in his community, which in modern times is called architect, altho classed as a mason. As an example of how rapidly architecture spread it is pointed out that in the reign of Henry II one-hundred-fifty-seven abbeys, priories, and other religious buildings were founded in England, and it is at this period that we begin to see evidences of an entirely new type of architecture, the Gothic.

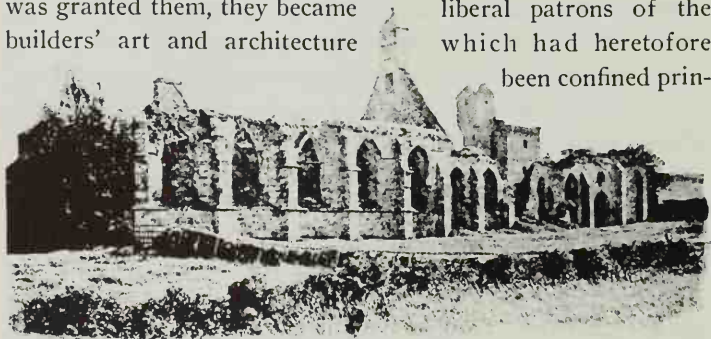
Nothing has ever been discovered to show the slightest connection between the Roman Collegia, the Cathedral Build-

ers, and modern Freemasonry. The Roman Collegia simply illustrate the fact that, as civilization progresses and becomes more complex, means of meeting new conditions are devised and there naturally evolves various organizations and associations to cope with the problems which arise. Each age feels its way toward the expression of its own ideals, modifying those of the past to meet those of the present. The evolution of the art of building or architecture made necessary organizations of men sufficiently skilled in the science of construction to undertake great building enterprises. In the days of the Pharoahs and Kings, this work was performed mostly by slaves whose only compensation was their sustenance. In the Roman Collegia we find the same principle of united effort presented in organized form, soldiers and slaves being the unskilled workmen directed by an intelligence which was lacking in the constructive work of the earlier building periods. The collegia were the forerunners of societies of workmen and artisans which organizations, through various periods of rise and decline, finally after eighteen hundred years of constant evolution have culminated in Freemasonry.

CHAPTER VI

THE CATHEDRAL BUILDERS

IN the Fourth Century A.D., there reigned the first Christian Emperor of Rome—Constantine the Great. Until this period, there is little or no evidence of Christian architecture, because the followers of the Christ had been pursued with such relentless fury that they had but little heart and much less funds to invest in buildings for the worship of their God, but when in the course of time, liberty to preach and worship was granted them, they became liberal patrons of the builders' art and architecture which had heretofore been confined prin-



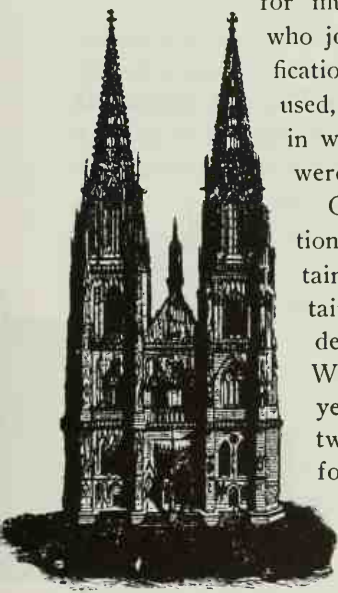
CROSSRANGEL ABBEY TWO MILES SOUTH OF MAYBOLE, A HALF BARONIAL, HALF ECCLESIASTICAL STRUCTURE ERECTED ABOUT 1244

cipally to the palaces of rulers, and pagan temples commenced to give visible expression of the spiritual and moral nature of man.

The early Christians adopted places of worship which could be readily constructed. Many of the Roman Temples which had been rendered useless for their original purposes were utilized as meeting places for members of the new faith, and in addition, churches were built on the model of the old Roman basilicas and formed of columns and other features

of pagan buildings. From the Fifth to the Tenth Century progress had been slow but at this period commenced the spread of Christianity into Europe and its rapid development. With it came a demand for skilled workers to construct edifices for religious worship. This caused Italian workmen to form companies for the purpose of employing their art among other nations. To encourage them and to assist in the up-building of this propaganda, the Pope extended them many privileges such as exemption from taxation, as well as independence of the sovereign in whose domain they might labor. This is one reason for the name being given them of Freemasons. Without some form of organization, these traveling Freemasons could hardly have conducted their labors without confusion. It is reasonable to assume that in the trying conditions in which they lived, they bound themselves together for mutual protection, requiring from all who joined their guilds, certain trade qualifications, and whatever ritual they may have used, if any, was simply categorical in form in which lessons of obedience and charity were inculcated.

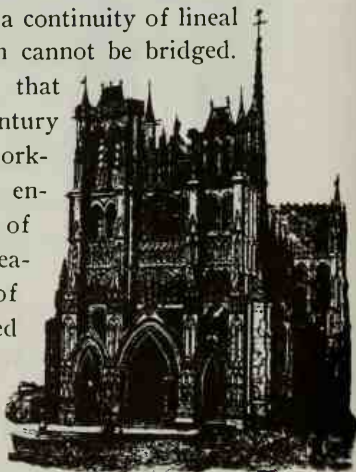
One of the strongest proofs in connection with the Traveling Freemasons to sustain evidence that they must have maintained some sort of an organization is the deliberation with which they worked. Winchester was four hundred and forty years in building, Ely four hundred twenty-one, Canterbury four hundred forty-seven years, and other great cathedrals occupied centuries in construction, all demanding numbers of skilled workers who could not have been supplied from the ordinary vocations.



RATISBON CATHEDRAL

The Masonic student must not lose sight of the fact that, in the early periods of the world, knowledge was rare and the things which were known were carefully guarded by a chosen few. There were no free schools and books and manuscripts were extremely scarce. Until the middle of the twelfth century, science, letters, art, and enlightenment generally were the monopoly of religious bodies, and pupils of monks frequently became the designers of many of the great Gothic cathedrals. Down to the thirteenth century, architecture was practiced largely by the clergy, and came to be regarded as a sacred science. It is most natural to suppose that the men who traveled about Europe constructing the great cathedrals of the middle ages maintained an element of secrecy concerning the principles of their art, and may have sustained a peculiar semi-secret relationship to one another which enabled them to preserve their professional secrets in the midst of turbulent communities.

There is no direct proof to warrant the assumption that the men who erected the great cathedrals and religious edifices were the direct descendants of the Roman Collegia. It is impossible to trace these builders in a continuity of lineal descent. There are many gaps which cannot be bridged. There is abundant proof, however, that from the Fifth to the Seventeenth Century bands of well organized artisans and workers traveled throughout Europe and engaged themselves in the construction of secular and religious edifices. It is reasonable to assume that this fraternity of cathedral builders may have been erected on the remains of former similar organizations, and that this new fraternity marks the beginning of associations which, through a long process of evo-



AMIENS CATHEDRAL

lution, were destined to become the great society of Free and Accepted Masons of the present day.

One has only to stand in the great cathedrals of Europe and gaze up at their vaulted ceilings or to behold the sky piercing spires, ever pointing upward to the one true God, to be overwhelmed with the idea that the men who constructed these marvelous edifices possessed an intellectuality, a culture, and a knowledge of the building art, far in advance of the times in which they lived. Such artistic triumphs are not produced by the unskilled and illiterate. Some one has said that architecture had its origin in religious feeling and that its noblest monuments among all nations, whether Pagan or Christian, are the temples which they erect to the objects of their reverence.

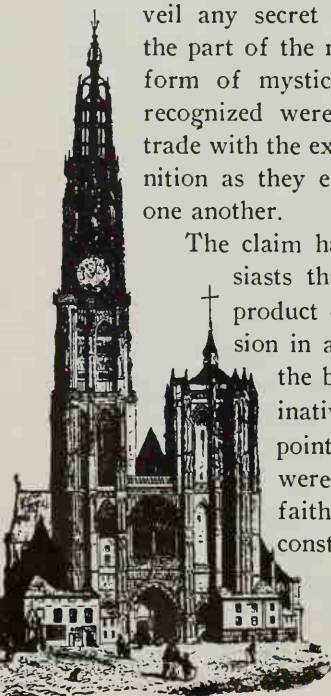
Taking into account that the building trades were under the direct patronage of the church of Rome, it is easy to understand why a strong religious sentiment may have been connected with their labors. The monks, who were largely responsible for the propagation of religious buildings, undoubtedly, exercised no small amount of influence over the workmen, and injected religious elements into the crude organization which existed among them. But as the craftsmen grew in knowledge and technical execution, they absolved themselves, from the control of the clergy, traveling from place to place, erecting their crude abodes, wherever opportunity offered for the employment of their talents. There is good ground for belief that the strong religious element in Freemasonry today may in a measure be directly traced to the influence exerted upon the Masonic guilds to which Freemasonry owes its origin, by the early Roman Church.

Those who composed these Masonic guilds were necessarily nomadic, moving from place to place, and country to country, as the ever varying demand came to claim their skill at new centers of activity. Enjoying as they did peculiar privileges in their relations to the state, some means of recog-

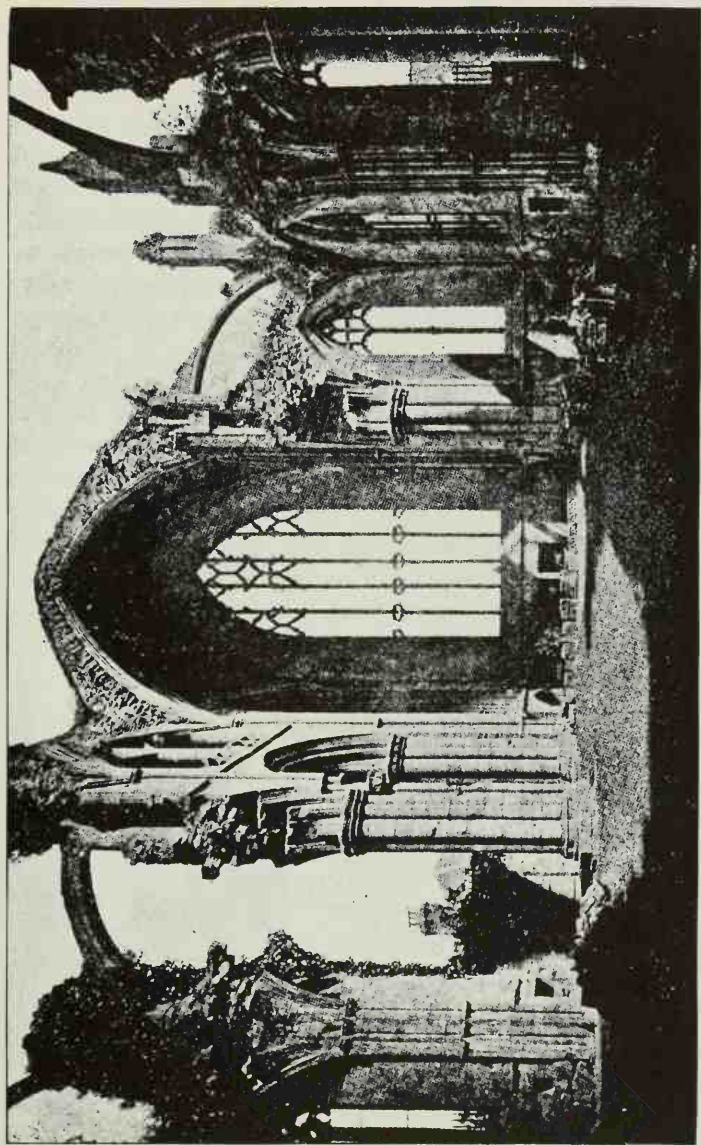
dition between them became a necessity, not only to prevent loss by separation in moving about, but in order to determine who were entitled to such privileges. Out of this necessity undoubtedly grew some sort of a crude ritualistic language, which, in a measure, served as the credentials of the craftsmen the same as the union card protects the artisan of the Twentieth Century.

The claim that the traveling Freemasons of the middle ages made use of symbolism thereby establishing the fact that much of the symbology of Masonry is traceable to these societies is not warranted. There is nothing to prove that symbolism was in any way employed by these builders. Technical skill and study were the two requisites for successful endeavor in their line of work. The simple ceremonies which the traveling Freemasons may have employed were not designed to veil any secret doctrine nor to excite superstition on the part of the members of the guild by the use of any form of mysticism. Whatever secrets these builders recognized were purely technical and belonged to the trade with the exception possibly of such means of recognition as they employed to make themselves known to one another.

The claim has been made by some Masonic enthusiasts that the great cathedrals which were the product of these medieval workers gave expression in a symbolic way to the religious faith of the builders. This, however, is purely imaginative. The cross, the nave, the chancel, the pointed arch, the column, spire, and decoration were merely an expression of the religious faith of the men concerned in planning their construction. The Gothic type of architecture was worked out by the monks and clergy of the north, and may be said to be a complete expression of the symbolism



NOTRE DAME, ANTWERP



THE CHANCEL, MELROSE ABBEY, SCOTLAND

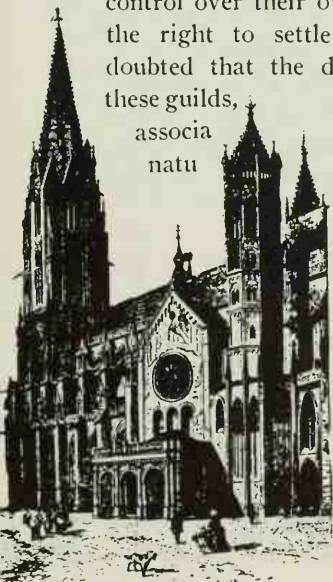
of the Roman church. "Its form and distribution was a confession of faith: it typified the creed. Everywhere was the mystic number. The Trinity was proclaimed by the nave and the aisle (multiplied sometimes to the other sacred number seven), the three richly ornamented recesses of the portal, the three towers. The rose over the west was the Unity, the whole building was a Cross. The altar with its decorations announced the real perpetual Presence. The solemn crypt below represented the under world, the soul of man in darkness and the shadow of death, the body awaiting the resurrection."

A distinguished writer declares that the building corporations of the Tenth Century belonged to different nations and at the same time publicly or secretly to sects often condemned as heretical. As they were frequently of different faith, customs, and manners of living, it was with difficulty that they could be induced to go into foreign countries and to remain there without receiving from the Pope and King, satisfactory liberties and letters of jurisdiction giving them absolute control over their own organizations and granting them the right to settle their own wages. It cannot be doubted that the different tenets of the members of these guilds,

associa
natu

their scientific occupation, their tion, with members of the clergy rally gave rise in them to a broader view of religion, a more liberal spirit of toleration and stricter morals than were common in those early days of civil feud and religious persecution.

The guilds of the Middle Ages are described to have been of three principal classes: the frith or peace-guilds which were associations for defense, based on

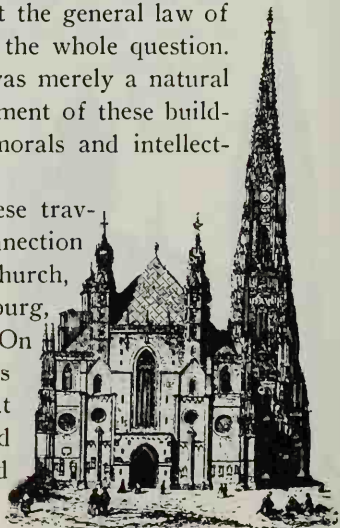


FREIBURG CATHEDRAL

mutual obligations, "sworn communities for the protection of right and the preservation of liberty;" Social or religious, for devotions, orisons, charities, the performance of miracle and other plays, the setting out of pageants, and the providing of minstrels; and the trade guilds, divided into guilds-merchant and craft-guilds. The essential element of all these was mutual help in sickness and poverty, and it was the absence of this element in the collegium so far as is known, that has led some of the ablest writers to deny its identity with the cathedral builders, though analogous in many respects. Some writers, however, affirm an identity. If historical research discovers sufficient data to fully determine the question it will probably be found that in this case there has been no departure from the general law of evolution along existing lines; and that from the experiences of the collegia was finally evolved or patterned the central idea of the guilds.

While the absence of the element of mutual assistance in the Roman collegium has been accepted as a basis of denial that there was any analogy whatsoever between the Freemason's guilds of the middle ages and the Roman college of artisans, it is believed, however, that the general law of evolution will satisfactorily answer the whole question. The element of mutual assistance was merely a natural outcome of the growth and development of these building societies as they improved in morals and intellectuality.

The first reliable account of these traveling Freemasons is found in connection with the erection of Melrose Abbey Church, thirty-two miles southeast of Edinburg, which is credited to the year 1136. On a block of stone at one of the doors is an inscription attesting the fact that John Monroe was a General or Grand Master of all Mason work. Engraved



SAINTE ETIENNE DE VIENNA,
AUSTRIA

on the walls over one of the doors is a shield carved in relief and displaying a pair of compasses.

In Melrose Abbey churchyard among the inscribed stones, is one marked "Andrew Mein: Meayson in Newsteid, aged 63," and dated February, 1624, with a finely cut square and compass. Mention is made of a choir built of arched stone in 1439, "agreeably to the mode of Peter De Main."

The old lodge of Melrose is supposed to date from the building of Melrose Abbey. The first written evidence of this old lodge is their minute book of 1675, in which is to be found a mutual agreement signed by eighty names. "In the mutual agreement betwixt the maisons of the lodge of Melrose ye master maison and wardines were invested with full powers to enforce regulations, collect fees, fines, and penalties." This old record, also, mentions that when any "prentice is to be made frie Masson, he is to pay 4 pund Scots and sufficient gloves."

In 1684, by permission of Lord Huddington, a "Mason Loft" (gallery) was built by the lodge "above the eist kirk door of the said Kirk of Meir," the cost of which was £242, 13s, 6d. The work was to be done "at the sight of Robert Faa, his Lordship's 'bailie.' " Their papers, notes, and money were kept in a box in charge of the Box Master, or Master. Their funds seem to have been freely loaned to the members on "Tickets, Obligat'n's and Bonds." In 1694, December 27th, the assets of their Box was "Tottall of money and bonds, £125, 25s."

Early in their proceedings, the terms "prentises" and "fellow-crafts" appear, and the following dated at "New Stead," in 1695, is of especial interest, as showing their regulations for Apprentices and Fellow Crafts who were to be fined "ten pund Scots" for any non-compliance with their glove regulation, viz: "At Neusteid the 27 day of decr. 1695 it is heirby enacted and ordained be the Measons tread that nather prentis nor fallow Craft be received into our companie unless they hev ther gloves presentile prodest to those persons they are

concerned to pay too. And that sufficient gloves with four shillin per pair for prentises & with five shillin per pair for fallow crafte."

"The qlk act is to be performed & keepit under the pain of ten pund Scots presentile payd to the trad as said is to be the breaker thereof."

While from the Tenth to the Seventeenth Century there had been a wonderful architectural development and craft guilds had waxed strong with varying degrees of success, yet great political and social changes were taking place.

The Crusades had caused the decimation of the flower of European manhood. In 1377 began in France the Hundred Years War. That great scourge, the Black Death, which commenced in 1349 caused the death of thousands. The wars of the White and Red Roses resulted in a great waste of human life and the depopulation of villages. Arts and sciences had been neglected and it only required the reformation in the Sixteenth Century to deal a death blow to Mediaeval architecture. In the city of London and the South of England, the scourge had carried away a hundred thousand of the population, and the great London fire of 1666 brought untold misery and suffering to hundreds of people. These circumstances not only impoverished the people so that architecture rapidly declined, but the Church itself commenced to lose its influence. In the rebuilding of London, which required nearly fifty years of arduous effort following the fire, the influx of foreign workmen was so great that the existing guilds of operative Masons were demoralized and soon commenced to disintegrate.

CHAPTER VII

THE REVIVAL OF FREEMASONRY

THE last account we have of the cathedral builders or operative guilds of the Middle Ages is in connection with the erection of St. Paul's cathedral in London, in the Seventeenth Century, under Sir Christopher Wren. Just how many of these guilds or lodges were in existence at this time or to what extent their influence reached is not known. Whatever records may have been kept were simply carried on loose sheets with the result that they easily became lost, and finally destroyed. It is, therefore, impossible to arrive at any definite conclusion as to what may have been the status of these operative societies. It is beyond doubt that there existed among them nothing in the way of a central organization. Each guild was a trades union complete in itself, establishing its own rules, admitting whom it pleased, and exercising its functions independent of all other similar societies.

One of the myths concerning Freemasonry relates to the affiliation of the distinguished architect Sir Christopher Wren with the fraternity. The alleged connection can be traced directly to Dr. James Anderson's new book of Constitutions, the edition of 1738, wherein reference is made to neglect of the fraternity by Sir Christopher Wren. William Preston, in the publication of his *Illustrations of Masonry*, in 1772, makes even greater claims concerning Wren's connection with the society and credits him with having been a Grand Master of the Craft. However, a careful analysis of all existing evidence tending to show that Wren was a Freemason leads to but one conclusion, and that is, that he had no relationship whatsoever with the Craft and any claim as to his having

been a Grand Master is purely imaginative for the reason that the office did not originate until the formation of the Grand Lodge of England in 1717. It is true that Sir Christopher Wren was the architect who was in charge of the erection of St. Paul's Cathedral in London, England, the last edifice to have been constructed by the organized Freemasons or craft guilds

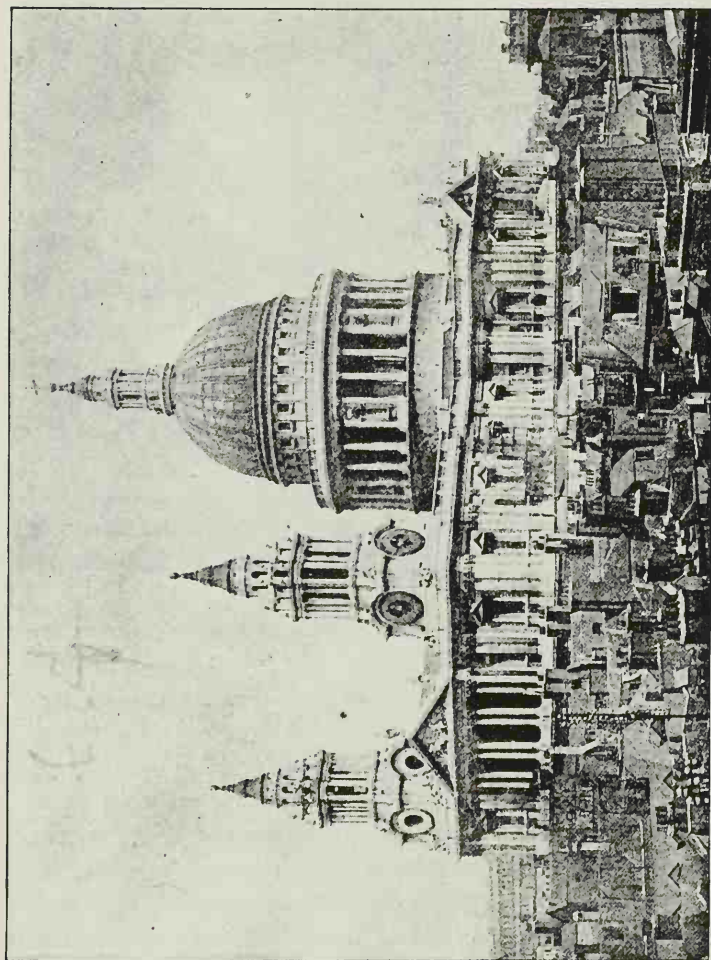
of the Middle Ages, and whatever relation he sustained to the fraternity at that time was purely operative in character. His son, Christopher Wren was a Mason and a member of the Lodge of Antiquity, being made about the year 1721.

When Martin Luther nailed his theses on the church door at Wittenburg, he struck a severe blow at a power which had been unscrupulous in its method of levying taxes for the construction of great religious edifices. As a result the mad passion for erecting magnificent cathedrals, which were nothing more or less than monuments to the temporal power of the Popes, was tamed. In consequence of great agitation in the secular world and the evolving of new conceptions of religious duty and action, building operations com-

menced to decline and continued to do so until the reign of Queen Anne at which time the various guilds or associations of operative workmen were reduced to such extremes that their very existence was jeopardized.



SIR CHRISTOPHER WREN, ARCHITECT OF ST. PAUL'S CATHEDRAL



ST. PAUL'S CATHEDRAL, LONDON, BUILT IN THE LATTER PART OF THE SEVENTEENTH CENTURY
THE LAST EDIFICE TO BE ERECTED BY THE OLD OPERATIVE GUILDS



MARTIN LUTHER, WHO OPENED THE WAY FOR
THE FUTURE DEVELOPMENT OF FREEMASONRY

The demand for the services of the masonic societies, architects, and builders had practically ceased. Whatever constructive work was in operation was shared by those outside of the craft guilds. Other causes had likewise contributed to the decline of the guilds. Between the end of the Fourteenth Century and the beginning of the Eighteenth, many important changes took place in the religious, legal, social, and industrial condition of the peo-

ples of Europe and these undoubtedly had a marked effect upon the Masonic guilds. In the year 1536, Henry VIII suppressed the monasteries and confiscated their property and thenceforth for more than one hundred years, no more ecclesiastical buildings except churches were erected. Following the Lutheran reformation the Roman Catholic clergy no longer interested themselves in the building trades and these organizations were not patronized by the clergy of the reformed church. During the reign of Queen Elizabeth, that monarch manifested great unfriendliness to all secret societies. As a result of her attitude, the statutes of laborers were repealed and masons in particular were prosecuted for frequenting



ANTHONY SAYER, FIRST GRAND
MASTER OF THE GRAND LODGE
OF ENGLAND

unlawful assemblies. After the death of James II, Masonry fell more and more into decline. What lodges there were, met but occasionally and it was with extreme difficulty that a sufficient number could be secured to organize a meeting. In 1646, when Elias Ashmole was initiated, there were but seven present to participate in the ceremonies.

Following the great London fire, the rebuilding of St. Paul's cathedral and other civil and religious edifices gave some new life to operative Masonry, but it was not sufficient to revive these old societies and restore them to their former glory. At the beginning of the Eighteenth Century there was no general organization of Masonry, whatever building may have been in progress

caused workmen to come together, form a temporary lodge, complete the work, and disband.

To prevent the total extinction of these old operative societies and to preserve them because of their historical associations and their value as social recreative centers, a proclamation was issued somewhere between the years 1707 and 1717, admitting men of all professions provided they were regularly approved and initiated into the society. Thus these old societies ceased to be operative in character, but retained a semi-professional relationship to the communities wherein they existed. The term "Freemason" which was first used

to designate a worker in free stone, commenced to assume a new significance—that of “free of the guilds.” And, as the number of operative Masons decreased and the number of speculatives increased, the society in due time became known as Free and Accepted.

This change from an operative to a fraternal or social society, is frequently called the revival of Freemasonry, for



THE GOOSE AND GRIDIRON TAVERN, WHERE THE GRAND LODGE OF ENGLAND WAS ORGANIZED JUNE 24, 1717



JOHN THEOPHILUS DESAGULLIERS, GRAND
MASTER, 1719

the reason that the admission of new material and the widening of the scope of the guilds brought new life and activity. Then followed a most natural thing, that of the formation of a governing center or Grand Lodge, which was accomplished on June 24, 1717, upon the express conditions that the old traditions and customs of the operative society should be perpetuated. Thus was marked the beginning of a fraternity or brotherhood of men destined to be-

come a potent factor in social and moral uplift.

The Masonic world is indebted to Anderson's Constitutions, published in 1738, for the account of the formation of the Grand Lodge of England. Although this book was published in 1738, just twenty-one years after the date of the revival, yet diligent effort has been made to check the correctness of the statements made by Anderson and the accepted verdict has been that no more authentic account of the beginnings of our present system of Freemasonry will ever be forthcoming. The record of Anderson is as follows: "And after the Rebellion was over, A.D. 1716, the few lodges at London, finding themselves neglected by Sir Christopher Wren, thought

fit to cement under a grand master, as the center of union and harmony, viz., the lodges that met—

1. At the Goose and Gridiron Ale-house in St. Paul's Churchyard.

2. At the Crown Ale-house in Parker Lane near Drury Lane.

3. At the Apple Tree Tavern in Charles Street, Covent Garden.

4. At the Rummer and Grapes Tavern in Chancery Row, Westminster.

"They and some old brothers met at the said Apple Tree, and having put into the chair the oldest Master Mason (now the master of a lodge), they constituted a GRAND LODGE pro tempore in due form, and forthwith revived the quarterly communication of the officers of lodges (call'd the grand lodge), resolved to hold the annual ASSEMBLY and feast, and then to choose a GRAND MASTER from among themselves till they should have the honour of a noble brother at their head.

ACCORDINGLY

on St. John Baptist Day, in the third year of King George the 1st, A.D. 1717, THE ASSEMBLY and feast of the Free and Accepted Masons was held at the fore-said Goose and Gridiron Ale-house.



CROWN AND ANCHOR TAVERN IN THE STRAND,
ONE OF THE EARLY MEETING PLACES OF
THE GRAND LODGE OF ENGLAND

"Before dinner, the oldest Master Mason (now the master of a lodge) in the chair, proposed a list of proper candidates: and the brethren by a majority of hands elected.

Mr. ANTHONY SAYER, gentleman, grand master of Masons, who being forthwith invested with the badges of office and power by the said oldest master and install'd was duly congratulated by the assembly who pay'd him the homage."

MR. JACOB LAMBALL, CARPENTER, CAPT. JOSEPH ELLIOT,	}	Grand Wardens.
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The story, as told by Anderson, is practically the only known account connected with the early organization of Freemasonry for there is no existing record of the transactions or activities of the newly formed Grand Lodge between the year 1717 and 1723, when Anderson's publications were issued. Little is known of the activities of the new Grand Lodge during the first few years of its existence. It appears, however, that from 1717 to 1721 such communications as were held took the nature of mass meetings, attended by all the Craft. In 1717, but four lodges attended the meeting of the Grand Lodge. Four years later, twelve lodges were represented, the number gradually increasing until 1723 when thirty lodges acknowledged allegiance to the newly formed Grand Lodge. The first reference made to any sort of an official organization is by Anderson in 1721, when he speaks of the Grand Lodge being composed of the Grand Master with his wardens, and the masters and wardens of the twelve lodges. From such evidence as is possible to gather, it appears that the Grand Lodge held but seven meetings during the first four years of its existence. Nothing seems to have been done either tending to establish or to popularize the Craft.

Concerning Anthony Sayer, the first Grand Master, very little is known. It has been learned, however, that in his declining years he found himself distressed from poverty and received assistance from the Grand Lodge over which he had

presided. In the year 1730 he was brought before the Grand Lodge, charged with taking part in the proceedings of unconstitutional lodges. He was acquitted after due trial and warned to do nothing irregular in the future. The record of his burial, as given by the *London Evening Post*, of January 16, 1792, is as follows: "A few days since died, aged about 70 years, Mr. Anthony Sayer, who was Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons in 1717. His corpse was followed by a great number of Gentlemen of that Honourable Society of the best Quality, from the Shakespears Head Tavern in the Piazza in Covent Garden and decently interr'd in Covent-Garden church."

Masonry appears to have been in a very chaotic condition in June 1718, when George Payne was proclaimed Grand Master. He invited the brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry in order to show the usages of ancient times. It was in 1720 that Payne undertook the first compilation of the general regulations commonly known as the Ancient Charges.

In the change and incidents connected with the early and formulative period of the society, two eminent men came into prominence. They were James Anderson, of the University of Aberdeen, and John T. Desaguliers of the University of Oxford, and to their sagacity and attainments is largely due the present system of Freemasonry, if, in fact, they did not save it from utter failure and disintegration. It was James Anderson who gathered together such fragmentary knowledge of the old operative guilds as it was possible for him to discover and to arrange what are known in the Masonic world as Anderson's Constitutions, and which at this late day form the basis of Masonic government throughout the world.

John T. Desaguliers became the third Grand Master of the Grand Lodge of England and was without doubt the most interesting and unique character in the early days of the fraternity. He was a man of unusual literary attainments and

upon his admission into the society of Freemasons he immediately contributed his talent and ability. He has been described by Gould as "devoid of all personal charm, being short and thick set, his figure ill-shaped, his features irregular, and extremely nearsighted." This description of him, however, does not comport with the accepted likeness now before the fraternity. His lectures on Freemasonry were features of the early lodge meetings and wherever he appeared he was hailed with great acclaim.

Desaguliers, upon his admission into the fraternity, was noted for his abstemiousness, but in later years was charged with overindulgence—a habit probably acquired through association with his convivial brethren of the mystic tie. Dr. Anderson died in 1739. A description of his funeral, which was printed in the *London Evening Post*, of June 2, that year, is quite interesting:

"Last night, was interr'd in Bunhill-Fields the Corpse of Dr. Anderson, a dissenting Teacher, in a very remarkable deep grave. His Pall was supported by five Dissenting Teachers, and the Rev. Dr. Desaguliers: It was follow'd by about a Dozen of Free-Masons, who encircled the Grave; and after Dr. Earle had harangued on the Uncertainty of Life, et., without one word of the Deceased, the Brethren in a most solemn dismal Posture, lifted up their Hdns, sigh'd, and struck their Aprons three Times in Honour of the Deceased."

The death of Dr. Desaguliers occurred five years later. His last days were spent in most reduced circumstances and with the passing of Anderson and Desaguliers is closed the first chapter of the history of the Grand Lodge of England.

It is to James Anderson and John Theophilus Desaguliers, that we are indebted for the present system of Freemasonry. These men gathered such fragmentary and obscure knowledge of the early operative guilds as it was possible to discover and wove the threads into a magnificent fabric which today

commands the admiration and devotion of men. With the revival of the society of Freemasons, in 1717, a great wave of religious toleration and broad humanity that had been gathering strength for many years was launched and which a century later culminated in complete personal liberty and religious freedom. The foundation of the present system of Freemasonry was laid by Anderson in 1733, when he composed his book of compilations based upon the old charges and regulations of the masons of the Middle Ages, and thus was born a cosmopolitan craft, tolerant, God fearing, law-abiding, peace-loving, knowing no distinction of race, sect, or country. The doctrines adopted in the revival of Freemasonry in 1717, two hundreds years later found expression in the philanthropy, humanity, and fraternity of the Twentieth Century.

CHAPTER VIII

ANDERSON'S CONSTITUTIONS

NO Mason can consider himself well informed upon the subject of Freemasonry who is not thoroughly acquainted with the original charges of a Freemason as compiled by James T. Anderson in the year 1723.

Dr. Anderson was a minister and credited as a "man of talents with a character marked by singu-

lar imprudencies." A writer of the period describes him of a "lively brisk temper and has not that guard upon

his conduct that serious Christians could wish," a criticism which may have been provoked because of the participation of Dr. Anderson, in the convivial society of Freemasons. Because of his alleged "pushfulness" which characterized all his activities, he was given the name Bishop Anderson. Upon his admission to the fraternity he commenced to take an unusual interest in its affairs. He took the fragmentary data which had been col-

lected by Payne and adding thereto all that he had been able to discover through investigations of his own rearranged and published his findings in 1723. In 1754 Dr. Anderson was appointed a member of a Grand Lodge committee which was authorized to revise the constitutions which resulted in the



DR. JAMES ANDERSON, AUTHOR
OF THE ANCIENT CHARGES OF
A FREEMASON

publication of the edition of 1756. No less than twenty-two editions of the book of constitutions were issued between 1723 and 1888. During all this period, these ancient charges were subject to more or less contention on the part of those who sought to find fault with them and to question the correctness of the deductions as presented by Anderson. It is remarkable that they should have withstood the attacks of the critics of all periods and to have remained in their original form after two hundred years of constant change in the society. They are today the fixed standard by which all Freemasonry is adjudged.

I. CONCERNING GOD AND RELIGION

A Mason is oblig'd, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charg'd in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguish'd; whereby Masonry becomes the center of union,



FRONTISPIECE TO ANDERSON'S CONSTITUTIONS,
EDITION OF 1723

and the means of conciliating true friendship among persons that must have remain'd at a perpetual distance.

2. OF THE CIVIL MAGISTRATE SUPREME AND SUBORDINATE

A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concern'd in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much dispos'd to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answer'd the cavils of their adversaries, and promoted the honour of the Fraternity, who ever flourish'd in times of peace. So that if a Brother should be a rebel against the state, he is not to be countenanc'd in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime,

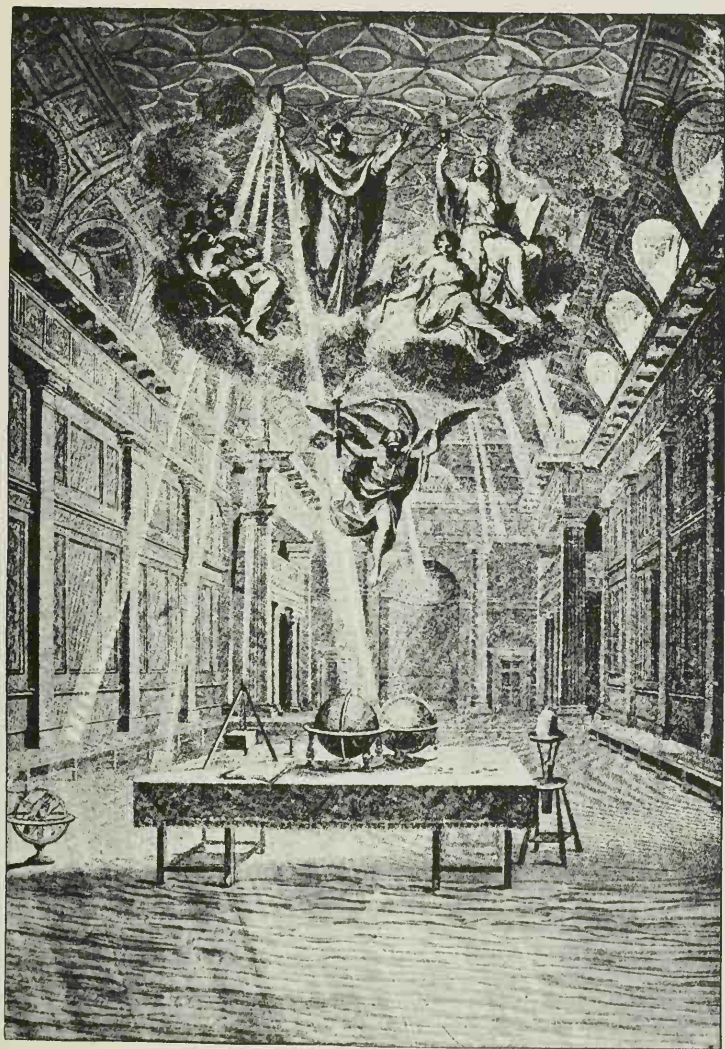


though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being; they cannot expel him from the Lodge, and his relation to it remains indefeasible.

3. OF LODGES

A Lodge is a place where Masons assemble and work;

JOHN DUKE OF MONTAGUE, GRAND MASTER 1721



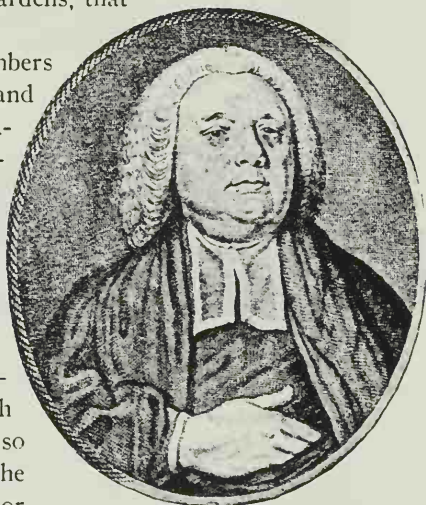
THE GENIUS OF FREEMASONRY, FRONTISPIECE TO THE BOOK OF CONSTITUTIONS PUBLISHED IN 1784

hence that assembly, or duly organiz'd Society of Masons, is call'd a Lodge, and every brother ought to belong to one, and to be subject to its by-laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annex'd. In ancient times, no Master or Fellow could be absent from it, especially when warn'd to appear at it, without incurring a severe censure, until it appear'd to the Master and Wardens, that pure necessity hinder'd him.

The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bondsmen, no women, no immoral and scandalous men, but of good report.

4. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the Brethren not put to shame, nor the royal craft despis'd: therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every Brother must attend in his place, and learn them in a way peculiar to this Fraternity; only candidates may know, that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his Master's lord, and of being made a Brother.



REV. JOHN ENTICK, WHO REVISED THE BOOK OF CONSTITUTIONS IN 1757



FRONTISPIECE FROM ENTICK'S CONSTITUTIONS

and then a Fellow-Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No Brother can be a Warden until he has pass'd the part of a Fellow-Craft; nor a Master until he has acted as a Warden, nor a Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow-Craft before his election, who is also to be nobly born, or a gentlemen of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better, and easier, and more honourable discharge of his office, the Grand Master has power to chuse his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by letter.

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obey'd in their respective stations by all the brethren, according to the Old Charges and Regulations, with all humility, reverence, love, and alacrity.

5. OF THE MANAGEMENT OF THE CRAFT IN WORKING

All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirm'd by custom shall be observ'd.

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or overseer of the lord's work; who is to be call'd Master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons receiving their wages justly shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustom'd to journey.



FRONTISPIECE TO THE BOOK OF CONSTITUTIONS,
EDITION 1751

None shall discover envy at the prosperity of a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a Fellow-Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence to the lord's profit; and his brethren shall obey him.

All Masons employ'd shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finish'd.

A younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for encreasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No labourer shall be employ'd in the proper work of Masonry; nor shall Free Masons work with those that are not free, without an urgent necessity; nor shall they teach labourers and unaccepted Masons, as they should teach a Brother or Fellow.

6. OF BEHAVIOUR, VIZ.

1. *In the Lodge while constituted*

You are not to hold private committees or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master: nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who

are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge) and to whom they ought to be referr'd, unless a lord's work be hinder'd the mean while, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2. Behaviour after the Lodge is over and the Brethren not gone

You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the catholick religion above-mention'd; we are also of all nations, tongues, kindreds, and languages, and are resolv'd against all politicks, as what never yet conduc'd to the welfare of the Lodge, nor ever will. This Charge has always been strictly enjoin'd and observ'd; but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. Behaviour when Brethren meet without Strangers, but not in Lodge form'd

You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any Brother, were he not a Mason; for though all Masons are

as brethren upon the same level, yet Masonry takes no honour from a man that he had before; nay rather it adds to his honour, especially if he has deserved well of the Brotherhood, who must give honour to whom it is due, and avoid ill manners.

4. Behaviour in Presence of Strangers not Masons

You shall be cautious in your words and carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honour of the worshipful Fraternity.

5. Behaviour at Home, and in your Neighborhood

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbors know the concerns of the Lodge, &c., but wisely to consult your own honour, and that of the ancient Brotherhood, for reasons not to be mention'd here. You must also consult your health, by not continuing together too late, or too long from home after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. Behaviour towards a strange Brother

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be impos'd upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd; you must employ him some days, or else recommend him to be employ'd. But you are not charged to do beyond your ability, only to prefer a poor Brother, that is

a good man and true, before any other poor people in the same circumstances.

Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and capstone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest Brother, but defending his character, and doing him all good offices, as far as is consistent with your honour and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must however carry on their process, or law-suit, without wrath and rancor (not in the common way) saying or doing nothing which may hinder brotherly love, and good offices to be renew'd and continu'd; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

AMEN SO MOTE IT BE.

CHAPTER IX

THE GREAT SCHISM

THE first twenty years of the newly formed Grand Lodge of England were uneventful. It must not be supposed, how-

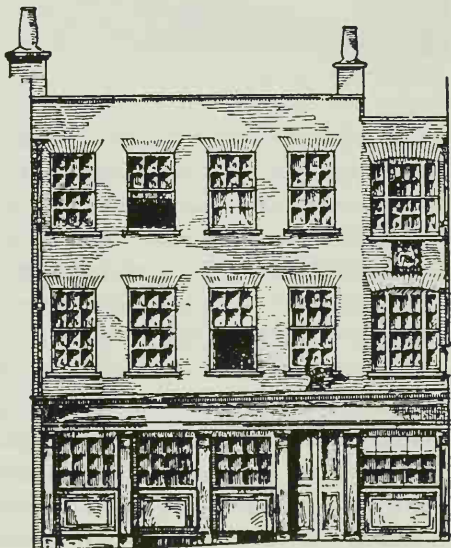
ever, that this infant organization should enjoy the utmost confidence of all who were affiliated with it and that it would be permitted to work out its destiny, without being subject to those contentious jealousies which ever disturb associations of men. The Grand Lodge of England fell an easy prey to this human trait, because of the fact that it was not any too strongly united by the bonds of fraternity, and for the further reason that its members had not all together divested



JOHN DUKE OF ATHOLL, ONE OF THE FIRST
GRAND MASTERS OF THE SECEDERS

themselves of that spirit of freedom of action, which was so manifest in the old operative societies.

In the year 1738 a number of brethren in London became very much dissatisfied with certain alleged transactions on the part of the Grand Lodge of England. The causes which led to the dissatisfaction and secession have not been definitely agreed upon. One writer attributes them to the Grand Lodge having permitted the introduction into its rituals of some innovations, and the suppressing of certain ceremonies which had long been in use. The nature of the innovations with which the members were charged appear from such sources as are obtainable to have been trivial. Some of the questions involved, being, the transposition of certain parts of the ritual, whereby the first became the second, and the second became first. Dalcho who compiled the original, Ahiman Rezon of South Carolina, was made a Mason in an Ancient Lodge and as he was thoroughly acquainted with the seceders is authority for the following statement. "The real difference in point of importance was no greater than it would be to dispute whether the glove should be placed first upon the right hand or on the left." In the absence of any definite information, concerning the nature of these changes it is assumed that as the Craft grew older and its membership increased certain



AN ORIGINAL DRAWING OF THE GOOSE
AND GRIDIRON TAVERN BY
F. E. BRISTOWE



PHILIP DUKE OF WHARTON, GRAND MASTER
IN 1722

modifications in the modes of recognition may have been adopted. This so incensed certain of the older and more zealous members that they immediately withdrew from the Grand Lodge. The distinguished historian Mackey, attributes no small part of the dissension to the publication of a spurious revelation, concerning the inner workings of the society by one

Samuel Prichard. He intimates that another cause of difference between the two bodies of Masons was traceable to certain constructions of the third or Master's degree, by the attempted introduction into it of the Royal Arch element.

Albert F. Calvert, a recent Masonic writer, discusses the subject of the Schism at considerable length. He states that "complaints covering the irregular initiation of Masons, had engaged the attention of the Grand Lodge. The charge being that several irregularities in the making of Masons had been committed and other indecencies offered. In 1738 a number of Masons, boldly seceded from the Grand Lodge of England and organized themselves under the title of Ancient Masons assuming this distinction because of their strict adherence to the old traditions, customs and practices of the fraternity. This Schismatic body at once commenced to deride the members of the Grand Lodge of England and conferred upon that

body the title of Moderns." At this time, there existed at York, a Grand Lodge of Masons. There are evidences that Masonry in some form was recognized in this city as early as 1663 and it is believed that the first lodge was instituted about that period.

The existing York minutes go back to March 19, 1712, and extend to December 27, 1725. The entries are brief and refer to proceedings which took place at private and general lodges of the honorable society and fraternity of Freemasons. The early meetings were presided over by a president, or other governing officer, but there is nothing to show anything in the way of a general organization or a supreme head until the year 1725, when Charles Bathhurst Esq. at a meeting held in Merchant's Hall in the city of York was chosen Grand Master.

The reason for the formation of the Grand Lodge of York as explained by Calvert is that the Grand Lodge of England when formed exercised authority over the Masons meeting in or near London or according to its record "within ten miles of London." It was not until the year 1724 that the Grand Lodge granted warrants to constitute lodges outside the metropolis and it was probably this act which caused the Masons of York to form themselves into a Grand Body in imitation of their London brethren. The original record book containing the accounts and minutes of the Grand Lodge of York was in possession of the Grand Lodge of England in 1778, but the volume in some mysterious manner disappeared and no one even to this day has been successful in locating it. Hughan, the eminent English historian gives the old rules of the Grand Lodge of York as observed in the year 1725. They are so interesting to the student of Masonry that they are reproduced in this chapter :

"Articles agreed to be kept and observed by the Ancient Society of Freemasons in the City of York and to be sub-

scribed by every Member thereof at their admittance into the said Society."

"Imprimis.—That every first Wednesday in the month a Lodge shall be held at the house of a Brother according as their turn shall fall.



MERCHANT TAYLORS HALL, WHERE
THE GRAND FEASTS WERE HELD

"2. All subscribers to these Articles not appearing at the monthly Lodge shall forfeit sixpence each time.

"3. If any Brother appear at a Lodge that is not a Subscriber to these Articles, he shall pay over and above his club (i.e. subscription) the sum of one Shilling.

"4. The Bowl shall be filled at the monthly Lodges with Punch, once, Ale, Bread, Cheese, and Tobacco in common, but if any more shall be called for by any Brother, either for eating or drink-

ing, that Brother so calling shall pay for it himself besides his club.

"5. The Master or Deputy shall be obliged to call for a Bill exactly at ten o'clock, if they meet in the evening and discharge it.

"6. None to be admitted to the making of a Brother, but such as have subscribed to these Articles.

"7. Timely notice shall be given to all the Subscribers when a Brother or Brothers are to be made.

"8. Any Brother or Brothers presuming to call a Lodge with a design to make a Mason or Masons, without the Mas-



THE DEVIL TAVERN-TEMPLE BAR, ONE OF THE EARLY MEETING PLACES
OF THE GRAND LODGE OF ENGLAND

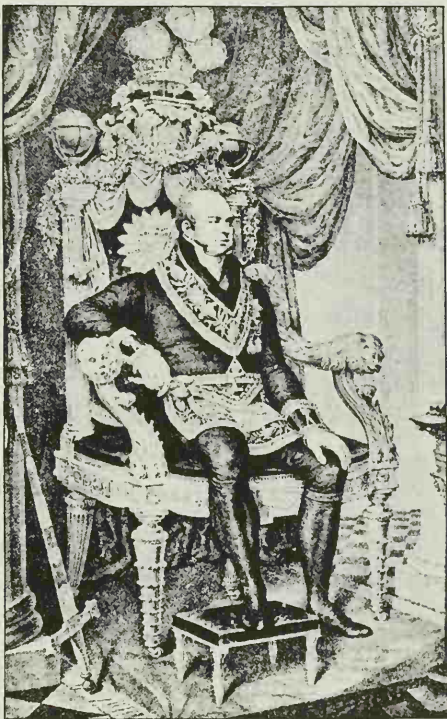
ter or Deputy, or one of them deputed, for every such offence shall forfeit the sum of Five Pounds.

"9. Any Brother that shall interrupt the Examinations of a Brother shall forfeit one Shilling.

"10. Clerk's Salary for keeping the Books and Accounts shall be one Shilling, to be paid him by each Brother at his admittance, and at each of the two Grand Days he shall receive a gratuity as the Company (i.e. those present) shall think proper.

"11. A Steward to be chosen for keeping the Stock at the Grand Lodge, and Christmas, and the Accounts to be passed three days after each Lodge.

"12. If any disputes arise, the Master shall silence them by a knock of the Mallet, any Brother that shall presume to disobey shall immediately be obliged to leave the Company, or forfeit five Shillings.



THE DUKE OF SUSSEX, GRAND MASTER OF THE
GRAND LODGE OF ENGLAND, 1813

"13. An hour shall be set apart to talk Masonry.

"14. No person shall be admitted into the Lodge, but after having been strictly examined.

"15. No more persons shall be admitted as Brothers of this Society that shall keep a public-House.

"16. That these Articles shall at Lodges be laid upon the table to be perused by the Members, and also when any new Brothers are made, the Clerk shall publicly read them.

"17. Every new Brother at his admittance shall pay the Waiters as their Salary, the sum of two Shillings, the money to be lodged in the Steward's hand and paid to them at each of the Grand Days.

"18. The Bidder of the Society shall receive of each new Brother at his admittance the sum of one Shilling as his salary.



THE DUKE OF KENT, GRAND MASTER OF THE
ANTIENS, 1813

"19. No money shall be expended out of the Stock after the hour of ten, as in the fifth Article."

The Grand Lodge of England continued to persist in its innovations and ritualistic changes. The conduct of this body so incensed the seceding Masons that they declared themselves independent and assumed the name Ancient Masons as an indication of their desire to adhere to the

Ancient forms which had originally distinguished the fraternity in its inception. About the time of the secession of the Ancients, some friction had occurred between the Grand Lodge at London and the Grand Lodge at York, and the secessionists, seeing an opportunity to strengthen their cause, took advantage of the existing conditions and without any authority from

the Grand Lodge of York assumed the title of Ancient York Masons.

In due time the seceders established a new Grand Lodge in London, claiming that they were governed by the ancient York constitution which had been adopted in that city in the year 926. This action on their part gave them an immense prestige and enabled them to secure the recognition of very many influential men in England by reason of their claim of a great antiquity. They further strengthened themselves by securing the recognition of the Grand Lodges of Scotland and Ireland and as a result their popularity was increased. The York Grand Lodge continued to exist until somewhere between the year 1740 and 1750, when it ceased to work. It was, however, revived in the year 1761. The Ancient York Lodges, as they were called became very popular in America, so much so that a majority of the lodges and provincial Grand Lodges established in this country in the Eighteenth Century secured their authority from the Grand Lodge of Ancient York Masons.

The quarrel between the two Grand Lodges of England lasted until the year 1813, when the two bodies became consolidated under the name and title of the Grand Lodge of Ancient Freemasons of England. Four years after a similar reconciliation took place in America by the union of the two Grand Lodges in South Carolina, thus all distinctions between Ancients and Moderns ceased, and the tempestuous times caused by the incident serve only to furnish interesting reading for the Masonic student.

The meeting for the union of the two Grand Lodges was held in 1813, December 27. The Duke of Kent and the Duke of Sussex, the Grand Masters, with their respective Grand Officers entered the place of meeting and took their seats on the dais. The Grand Chaplain opened the Assembly with prayer and after the sound of trumpet the following proclamation was made.

Hear ye—This Act of Union, engrossed, in confirmation of Articles solemnly concluded between the two Grand Lodges of Free and Accepted Masons of England, and signed, sealed and ratified by the two Grand Lodges respectively, by which they are to be hereafter and forever known and acknowledged by the style and title of THE GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND. How say you, brothers, representatives of the two Fraternities? Do you accept of, ratify, and confirm the same? To which the Assembly answered, "We do accept, ratify and confirm the same.—The Grand Chaplain said—"And may the Great Architect of the Universe make the Union perpetual?" And all responded, "So may it be." The two Grand Masters then affixed the Great Seal of their respective Grand Lodges to the Act of Union, and the work, so far, was complete.

The Articles of Union, and other documents, were deposited by the two Grand Masters in the Ark of the Covenant, for preservation in all future time, and the Ark was consecrated by pouring upon it corn, wine and oil; which Ark and its contents were intended to be preserved through all coming time in perpetual memory of the Union, and the most important Masonic event of the entire century.

CHAPTER X

EARLY MASONIC REFERENCES

WHILE the year 1717 marks the beginning of Freemasonry as it is known today, yet there are in existence references to masons, masonry, and the Craft in books, newspapers, and essays published prior to that period. This has led a school of Masonic writers to assume that the year 1717 by no means marks the beginnings of Free masonry, but is rather to be taken as a period when the society commenced to assume a definite and concrete organization. The idea that Freemasonry is a very old institution is so fixed in the minds of those members of the Craft who are unable to divorce historical data from ritualism that they are ever ready to seize upon the slightest suggestion which would tend to accept Masonry as the heritage of a remote past.

In studying the masonic references may exist

prior to the year 1717, the investigator is dependent for information upon two sources. First, the printed general literature prior to the formation of the Grand Lodge of England, second, a class of masonic manuscripts often referred to as the old charges. For the story of the revival of Free-



ELIAS ASHMOLE, INITIATED AT WARRINGTON,
OCTOBER 16, 1646

whatever references concerning Free-



COAT OF ARMS OF THE OPERATIVE MASONS

masonry, the masonic world is indebted to James Anderson and as his account of the formation of the Grand Lodge of England was not written until twenty years after the event took place, eminent critics have charged that he has been guilty of numerous anachronisms, and in his history of

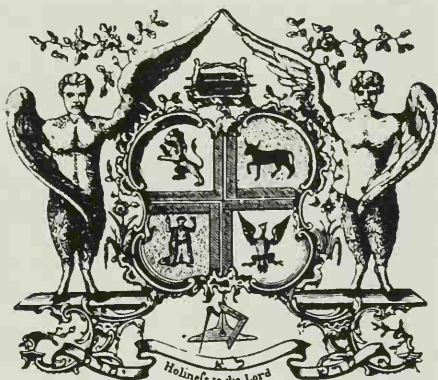
the revival of 1717, has used terms which were probably unknown to Masonry at that time. When he speaks of Grand Lodges, Grand Masters, Quarterly Communications, as any part of the arrangement of Freemasonry before the year 1717, or for several years after he is simply attributing to the fraternity a condition of organization which did not exist until a considerable later period.

In the general printed literature prior to A.D. 1717, so far as is known, only fifteen references to Freemasonry can be found. Oliver Day Street, an eminent and reliable writer, has made a tabulation of these which is of more than passing interest. He says:

Printed references to Masons and Masonry occur in manuscripts as early as 1375, and there is an unauthenticated record of the term Master Mason, in the year 1272. In 1563, there was published in London a book in English metre of the Great Merchantman called Dives Pragmaticus, "very pretty for children to read," in which occurs this couplet:

"Al Free Masons, Brick layers, and dawbers of walles,
Al Carpenters, Joyners, and Makers of balles."

In Bloome's book, "The Five Columnes of Architecture," translated from the Dutch and published in 1681, will be found a preface which describes the work as having been "Drawn and described (with great care and diligence) after the right symetry and measure of Free Masons."



COAT OF ARMS OF THE GRAND LODGE OF ENGLAND

"For the use and benefit of Free Masons, Carpenters, and Joyners."

In "The Survey of London," published in 1633 by John Stow, the statement is made, "The company of Masons, being otherwise termed Free Masons, of ancient standing and good reckoning, by means of affable and kinde meetings divers times, and as a loving Brotherhood should to doe, did frequent this mutuall assembly in the time of King Henry the Fourth, in the twelfth yeere of his most gracious Reigne."

In Adamson's "Muses Threnodie," published in 1638, will be found these lines:

"For we be brethren of the Rosie Cross;
We have the Mason word and second sight."

"The Present State in London," by Thomas Delaune, published in 1681, contains this reference:

"The Company of Masons, called Free Masons, were a loving Brotherhood for many Ages."

The next allusion to Freemasonry and the one to which considerable importance is attached, is the "Diary of Elias Ashmole," which was published in 1717, and which covered the years 1646-1682. The entry is as follows:

FIRST EXTRACT

1646.

Oct. 16th.—4:30 P. M. I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Karincham in Cheshire. The names of those what were there of the Lodge; Mr. Rich Penket Warden, Mr. James Collier, Mr. Rich Sankey, Henry Littler, John Ellam Rich: Ellam and Hugh Brewer.

SECOND EXTRACT

March 1682.

10th.—About 5:00 P. M. I recd. a Sumons to appe. at a Lodge to be held the next day, at Masons Hall London.

11th.—Accordingly I went, and about Noone were admitted into the Fellowship of Free Masons.

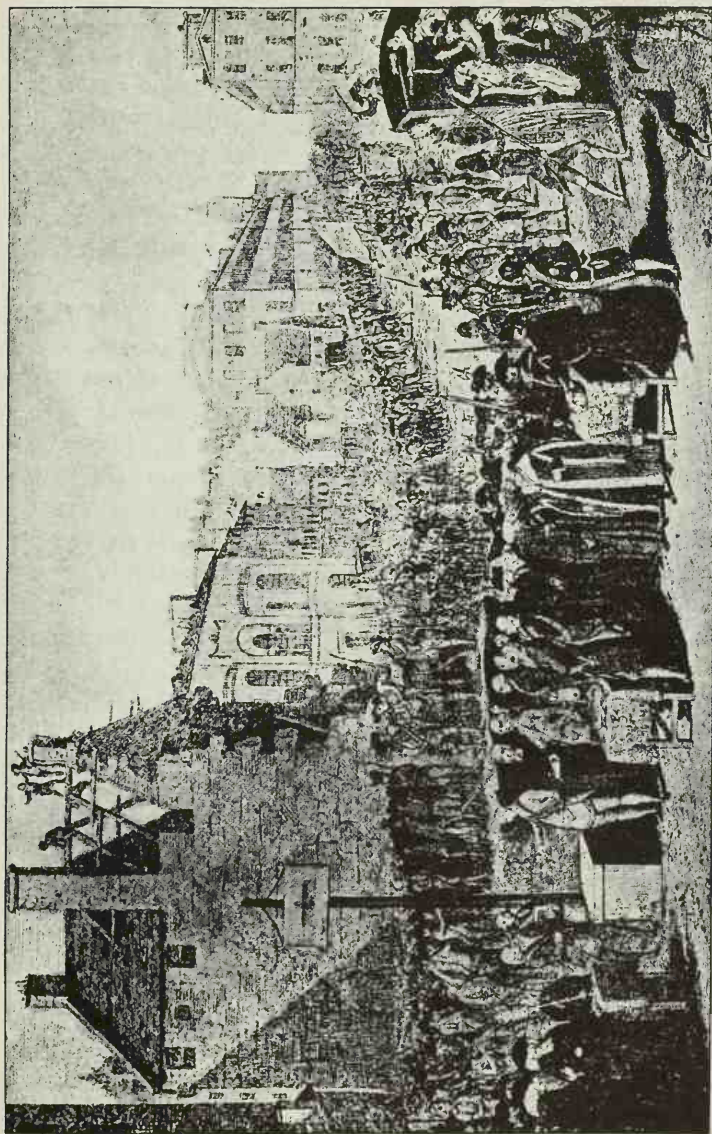
Sr. Willaim Wilson Knight, Capt. Rich; Borthwick, Mr. Will: Woodman, Mr. Wm. Grey, Mr. Samuell Taylour, and Mr. William Wise.

I was the Senior Fellow among them (it being 35 years since I was admitted). There were p'sent besides my selfe the Fellowes after named.

Mr. Tho: Wise Mr. of the Masons Company this p'sent yeare. Mr. Thomas Shorthose, Mr. Thomas Shadbolt, Waindsford Esqr., Mr. Nich: Young, Mr. John Shorthose, Mr. William Hamon, Mr. John Thompson, and Mr. Will: Stanton.

Wee all dyned at the halfe Moone Taverne in Cheapside, at a Noble Dinner, prepared at the charge of the New-accepted Masons."

Ashmole, the author of the above was a Fellow of the Royal Society and received the degree of M.D. from Oxford University. He was an Antiquarian, and in the course of his life had collected a magnificent museum which he contributed to his Alma Mater. In addition to being a solicitor, artilleryman, Captain of Cavalry, Commissioner of Excise, Windsor Herald, Collector, Doctor of Medicine, and Freemason, a



FREEMASONS LAYING CORNER STONE OF DUBLIN UNIVERSITY IN 1789

writer states that he still found time to prosecute his studies as astrologer, alchemist, historian, botanist, and antiquarian.

In 1686, there was published by Dr. Robert Plot, his *Natural History of Staffordshire*. Plot was not a Mason, and it is not known that his attitude toward the fraternity was at all friendly. For this reason, certain statements made in his book have been accepted as somewhat valuable. He refers to Masonry as then "spread more or less all over the nation," and that "he found persons of the most eminent quality that did not disdain to be of this fellowship. He refers to the admission of candidates as "consisting chiefly in the communication of certain signs, whereby they are known to one another all over the nation."

He speaks of their meetings as a "Lodg," and that if any man appear, though altogether unknown, that can show any of these signs to a Fellow of the society whom they otherwise call an "Accepted Mason," he is obliged presently "to come to him from what company or place soever he be in, nay though from the top of a steeple, to know his pleasure and assist him." Plot further conveys the information that there was a tradition among the craft that Masonry was introduced into England from the continent at the time of St. Alban, that is to say, about the Third Century A.D., and that in 926, under the reign of King Athelstan, a grand assembly was held at York, England, at which were ordained such charges and manners as they then thought fit.

A *Natural History of Wiltshire*, was written by John Aubrey, somewhere between 1656 and 1691, but not published until 1847, Aubrey wrote that the Fraternity of Free Masons "are known to one another by certain Signes and Watch-



MEETING OF FREEMASONS LODGE, 1735

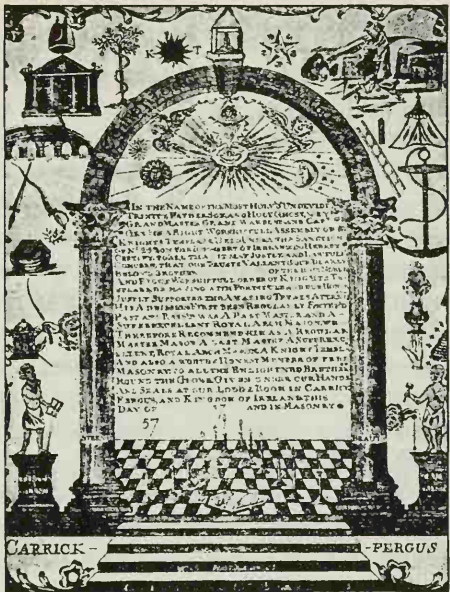
words;" that "they have severall Lodges in severall counties for their reception;" that "when any of them fall into decay, the Brotherhood is to relieve him," and that "the manner of their adoption is very formal, and with an oath of Secrecy." On May 18, 1691, he records that on that day at "a great convention at St. Paul's Church of the Fraternity of the Accepted Masons," Sir Christopher Wren, the famous architect, and Sir Henry Goodric, of the Tower, were to be adopted as Brothers. He added the statement, that "There have been Kings that have been of this Sodalitie." That Wren was actually received into the Craft on this occasion, or on any other, there is no existing evidence.

In the Academy of Armory by Randal Holme, published in 1688, is found the following:

"I cannot but honor the Fellowship of the Masons because of its antiquity; and the more, as being a member of the Society called Free Masons." It was a custom at Dublin University, in Ireland, in the latter part of the Seventeenth Century, to allow under-graduates to deliver sarcastic speeches upon anything which in their judgment merited ridicule. On July 11, 1688, John Jones rendered a tripos or speech which has been described as a Piebald Compost of dog-latin and dog-english. In this potpourri, he had much to say concerning the Freemasons, and took occasion to burlesque the mixture of occupations and professions among its members as well as their custom of relieving distressed brethren. This demonstration before a mixed audience, shows that the personnel and practices of the society were so well known that a travesty upon them could be readily understood and appreciated.

On June 9, 1709, Richard Steele printed in the *Tatler* of London, an essay in which he speaks of a certain society called Pretty Fellows as having their signs and tokens like Freemasons. One year later in this same journal, is another reference to the Pretty Fellows, to the effect that "one would think that they had some secret intimation of each other like the Freemasons."

the Craft, this document goes on to say "The said King's brother, Prince Edmond, being taught Masonry and taking upon him the charges of a Master Mason for the love he had for said Craft, and the honorable principles, whereon it is grounded purchased a free charter from King Athelstan, for the Masons having a correction among themselves or a freedom and power to regulate themselves to amend what might happen in this and to hold a yearly communication and general assembly." According to the manuscript under discussion, Prince Edward summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general lodge, of which he was Grand Master. Continuing, the record says "He made a book thereof. How the Craft was founded and he himself ordered and commanded that it should be read



AN OLD MASCNIC DIPLOMA

and told when any Mason should be made and for him and for to give him his charges. And from that date until this time, manners of a Mason have been kept in that as well as men might govern."

A Latin register alleged to have been kept by the Prior of Canterbury, bearing date Anno Domini 1449, conveys the information "that in that year, during the minority of Henry the VI, a respectable Lodge was held at Canterbury, under the patronage of Henry Chichele, the Archbishop, at which were present Thomas Stapleton, the Master, John Morris, Warden, with fifteen Fellow Crafts and three Entered Apprentices," all of whom are particularly named. Another record of that time states "that the company of Masons, being otherwise termed Freemasons, of ancient standing and good reckoning, by means of affable and kind meeting divers times, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of King Henry the sixth, in the twelfth year of his reign, Anno Domini 1434."



FRONTISPIECE TO THE BOOK OF CONSTITUTIONS 1819

From the quotations given, it is deduced that during these early periods there was in existence in England some sort of a crude organization which in a way partook of the nature of Freemasonry. For a long time, it was believed by modern investigators that the year 1717 marked the immediate transition of Freemasonry from an operative to a uni-

versal speculative society, and that by direct proclamation, men from all walks of life were admitted to the society at this particular time, but a careful examination of existing records, manuscripts, and printed literature, leads to the conclusion that this transition was not immediate, and that for a long time prior to the year 1717 the change had been gradually taking place, and that men not connected with the various building trades were being admitted into the society. The presence in these operative associations, of civilians and professional men as is evidenced in their own and other writings whereby they acknowledged membership in the craft, notably the diary of Elias Ashmole, has led some Masonic students into the belief that there is ample justification for the claim that Freemasonry existed in a speculative form even at these early times. If it be true that noblemen, students, and scholars, joined these old operative societies, it was not because of any special symbolism or mysteries which they possessed or that they in any way partook of the nature of the modern society but that on the contrary, these men sought the opportunity of extending their educational opportunities by the study of the sciences of building, the most notable of which was geometry, as well as participation in those convivial features for which the early assemblages of Masons were noted.

CHAPTER XI

OLD MANUSCRIPTS

ONE of the sources which Masons seek in their efforts to establish the existence of organized Freemasonry prior to the year 1717, is certain old manuscripts or documents which have been brought to light and are now carefully treasured in

the museums of England.

The painstaking Masonic student who bases his conclusions upon authentic historical information, accepts these documents as purely legendary and regards them as showing the existence of some crude form of Masonry, prior to the year 1717. They give no information whatsoever as to its character or the scope of its activity. While

Hic incipiunt constitutiones
artis geometrie secundum Euclidem.
If hose wol bove bel-rede and loken
he may fynde - wythe yn olde boke
of grete lordys. and eke ladys. yf
pat hade mony chylde yn. y fere y wythe
And hade no rentys. to fynde hem wyth
now yn colbne. ny felde ny fryth
A counsel to gode. pey colbye hem take
So asyne. for yese chylde yn sake
hob yf mych best. led here lyfe
But oute grete desese. care and stry.
And most for ye mustynde. y was conynge
of here chylde yn. aft here yndy. e
i sende penne. aft grete clerks
In techyn hem penne. gode. Verl. is

FACSIMILE OF EXTRACT FROM HALLIWELL OR
REGIUS MANUSCRIPT

there is absolutely no proof of the genuineness of these documents and in some instances reliable critics have declared them to be forgeries, yet the impartial investigator concludes them to be interesting. While throwing no light upon the condition of Masonry in the remote periods when they were supposed to have been written, yet they indicate that there was in exis-

Transcription
Ultimo Julii 1599.

The gllk day George Patoun maissoun gentilt & confessit
 that he had offendit agane the dekins & mrs for place-
 ing of ane Colonne to iurk at ane chynnary heid for
 twa dayis and ane half day for the gllk offens he
 submittit him self in the dekin and mrs quds with
 unlaw thay pled to lay to his charge, and thay
 having respect to the. And Georges humill submissioun
 & of his estait, thay remittit him the sad offens, Pro-
 viding alwayis that gif either he (or) any uther brother
 comitt the lyke offens herefter that the Law sall stryke
 upoun thame Indiscretly wthout exceptioun of pennis this
 was done In pres of Paull Maissoun dekin Thoms Weir
 warden, Thoms Watt Johne Brown Henric Tailor
 the said George Patoun & Adam Walker.

W

Ita est Adamus Gibsons notus

Paull Maissoun dekin.

THE OLDEST LODGE MINUTE KNOWN. THE LODGE OF EDINBURGH NO. 1

tence a crude fraternity which went by the name of Masonry, and whose members were referred to as Masons.

A study of Freemasonry would be incomplete without some reference being made to these old documents and the effect which they have had upon the modern society. It is without doubt that from these documents James Anderson gained much of the information which he collected when he formulated the ancient charges of a Mason, commonly known as Anderson's Constitutions. The basis of the present system of Freemasonry may be said to rest directly upon these old manuscripts, for it was from them and their vague and suggestive references to Masons and Masonry, their customs and traditions, that there evolved the present system of Freemasonry with its matchless arrangement of ritual and government.

The oldest manuscript extant is what is known as the Regius or Halliwell, which is now in the possession of the



A MASONIC DIPLOMA BEARING THE DATE OF 1824

and bound in Russia. It was formerly in the possession of a collector of antiques of the Seventeenth Century, and not long afterwards was placed in the old Royal Library where it was catalogued as a Poem of Moral Duty. A man by the name of Halliwell while preparing a paper on the Introduction of Freemasonry into England, discovered this old manuscript and made known its contents from which time it has been known as the Halliwell Manuscript. At the suggestion of Robert

F. Gould, the distinguished English Historian, the manuscript has also been called the Regius Manuscript, for the reason that the title was more in keeping with its dignity and importance. It bears no evidence whatsoever that the society or organization which was responsible for its promulgation was anything more than a guild of operative Masons, and if authentic is probably a correct exposition of Masonry as it was practiced at the time its author gave it birth.

Oliver Day Street has made a comparison of the Halliwell manuscript with present day Freemasonry which should prove so helpful to the student of Masonry that it is reproduced herewith:

"The Regius ms. is undoubtedly the oldest known record pertaining to the Craft of Freemasonry. It has been claimed that this, our oldest document, bears no evidence that the society which originated it was any other than a purely operative guild of Masons." . . . "It cannot be questioned that it truly reflects the condition and nature of Masonry at the time of its compilation, whatever may be thought of the account of the Craft given by it at periods anterior thereto."

"Belief in Deity.—This easily stands first among the teachings of present-day Freemasonry, and on it this old document also speaks in no uncertain terms. 'Most love wel God' (line 264) is its unmistakable though quaint command in the very first 'point' laid down for the guidance of the Craft."

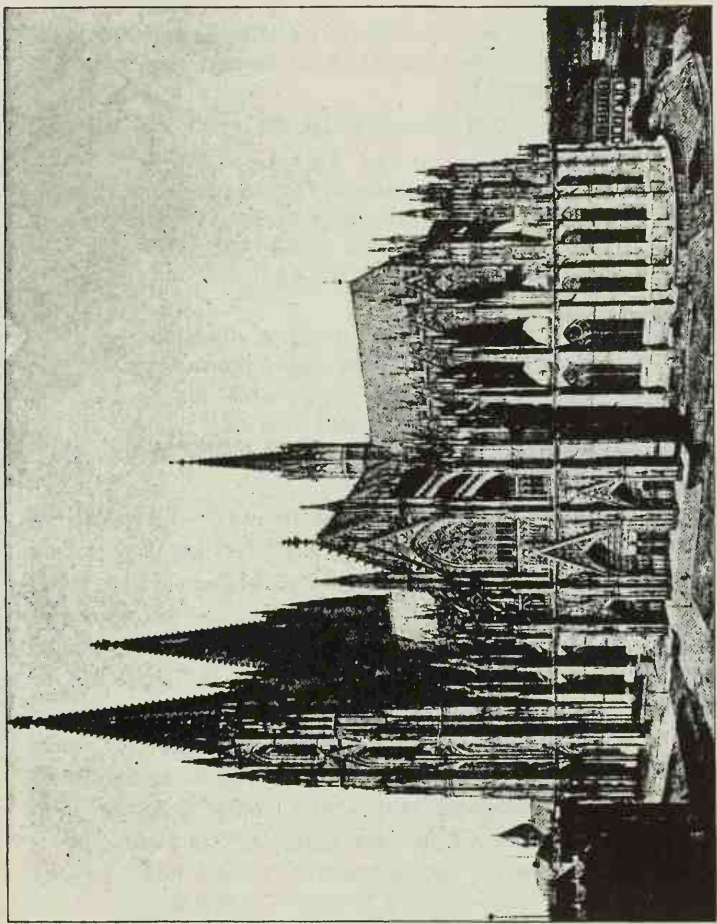
"Immortality.—While references could be multiplied, the belief of our ancient brethren on this point is sufficiently attested by this couplet:

'But when y schal hennus wende
Grante me the blysse without ende.'

—(Lines 653-4.)

Or, modernized: 'But when I shall hence wend,
Grant me the bliss without end.' "

"Brotherly Love.—No teaching of present-day Masonry is more emphasized than this, and we find the teachings of this ancient ms. no less emphatic. Let us quote these lines:



THE CATHEDRAL OF COLCONE, GERMANY. COMMENCED IN 1248, COMPLETED IN 1880, ONE OF THE
FINEST SPECIMENS OF GOTHIC ARCHITECTURE

'And so each one shall teach the other
And love together as sister and brother.'

(Lines 40-41.)

'No master shall supplant another, but be together
As sister and brother in all things that beseemeth a Master
Mason.'

(Lines 203, et seq.)

'He shall not decry his fellos's work, but with honest words
commend it.'

(Lines 234-236.)

'He shall love his master also he is with
Wheresoever he go, in field or frith,
And thy fellows thou love also,
For that thy Craft will that thou do.'

(Lines 265-268.)

'Amiably to serve each one other
As though they were sister and brother.'

(Lines 351-2.)

'For His sake that sit above
With sweet words nourish His love.'

(Lines 405-6.)"

"Honesty.—This virtue was prized by the authors of this ancient ms. no less than by us. We are assured that this Craft was organized that its members 'might get their living thereby both well and honestly.' It is repeatedly called 'the honest Craft,' 'the most honest Craft of all,' etc. (Lines 20, 25, 30, 40.) It is declared that 'he that was honest shall have more worship.' (Lines 31-34.) The Mason is admonished 'as a judge to stand upright.' (Lines 101-104.) It is forbidden to clothe, feed or harbor a thief (lines 178-181), or to accept a bribe. And every member was sworn 'never to be a thief nor to succor such in his false Craft.' (Lines 422-3.) The Master must not wrong his employer by taking for an apprentice the wages of a fellow craft (lines 161-176), and each is urged 'truly to labor, that he may deserve his reward.' (Lines 273-4.)"

"Secrecy.—This important feature of our present-day Masonry was strictly enjoined upon our ancient brethren in these words:

‘That he keep the counsel of his master and fellows and the privities of the chamber he tell no man, nor whatsoever is done in the Lodge.’ (Line 277, et seq.)”

“Fidelity to Trust.—No virtue is emphasized by modern Freemasonry more than this; it was equally valued by our brethren of A.D. 1390. This venerable document contains these injunctions:

‘The Master Mason must full securely, be steadfast, trusty and true. (Lines 88-89.)

‘He shall not be false to his Craft, nor maintain error against it; shall do no injury to his Master or Fellows.’ (Lines

288-292.)

‘For all Masons that are there will stand solidly together.’ (Lines 137-138.)

‘Unto thy Master thou be true.’ (Line 337.)

The sublimity of this virtue they taught, as do we, through a legend. We employ that of Hiram Abiff; they used that of the Quatuor Coronati, or Four Crowned Martyrs, who suffered horrible deaths rather than betray their trust.”

“Equality.—As do we, our ancient brethren met upon the level. It was ordained that a

Ally that no mason nor fellow go into the Towne in the night. Except he have a fellow with him, that may becom him witnesser in case he was in honest company or a p. Ally that every mason or fellow come to the office of he be within fifty miles, and do leave any warning. And if he have transgressed the craft, to abide the church of m. masters and fellows, And also every mason that hath transgressed to stand to masters and fellows to make them aware And if you cannot afford to go to the common law: Ally that no mason nor fellow, make nor Rule, nor square nor moult to, no Leger, nor to get no Leger on words, within the Lodge or without, to any moulterd person. Ally that every master and fellow, shall charge every mason and fellow, when they come over the Country, and get them on words as the manner is and they will. (viz) if he have a m. m. stone as his place, he shall give him a m. m. stone, and get him on words, And if he have none, he shall request with money unto the next Lodge. And also that every mason shall give the work truly for his pay, and every mason make an oath of his words do it by day or journey: And leave you have all your belong. And all these that you have you shall keep. Ally you are good, and your ally come and by this Book to the m. m. to your power. 1677



THE "STANLEY MS." A.D. 1677

Mason should never, within the Craft, call a brother 'subject' or 'servant;' and this, 'though he be not so perfect as another.' (Lines 47-51.) Other passages equally explicit could be quoted."

"Moral Qualifications.—It is declared that the 'Master' must 'no bondman' prentice make (line 129); that the prentice must be 'of higher degree,' 'of gentle kind' (lines 142, 144); that he must be 'of lawful blood' (line 148), and 'come of ladies birth' (line 52)."

"Rectitude of Conduct.—The tenth 'point' emphasized a 'good life,' whereby one may 'live without care and strife.' (Lines 273-4.) It is

declared that if a man live amiss and his work be false and slander his fellows without reason, he will bring discredit upon the Craft. (Lines 375-380.) He shall not support his fellows



THURLAND HALL IN 1807, A FAVORITE MEETING PLACE OF ENGLISH LODGES

in their sin, nor suffer them to take any false oath for dread of their soul's sake. (Line 255.) He shall not lie with the wife of his master or of his fellow. (Line 324.) All are urged to 'stand well in God's law' (line 32), and to spare nothing in 'covetousness after good' (line 559)."

"Self-Esteem.—We teach the candidate to advance body erect, as a self respecting man should walk, not in a debased or groveling attitude; so did this old document. The fellow is told when speaking with a superior to 'hold his chin up' (or as we would say to 'hold his head up') and to look him kindly in the face. (Lines 705-708.)"

"Learning.—The discourse on the Seven Liberal Arts and Sciences have a like significance. The study of all these is strongly recommended to the craftsman. It is declared that "who useth them well he may have heaven." (Line 576.) It is true that one of our greatest pleasures in life is that of acquiring knowledge.

The estimate placed upon learning in general by this venerable document is expressed in the following quaint lines:

'Now y pray you take good hede,
For thys ye most kenne need;
But muche more ye moste wyten
Thenne ye fynden hyr y-wryten.'

—Lines 581-584.

Modernized, that is to say, 'You must know much more than you find here written.' Or as might be said to us: We must know much more of Masonry than we hear and see in the Lodge.

Lastly, as with us, the apprentice swore "a good, true oath" to be steadfast to his Master and his fellows, and true to the ordinances of the Craft. His oath embraced "all these points" set forth in this document.

The traditions current among the originators of this ms. (whoever they were and whenever it originated) were that the Craft of Masons had its beginning in an association of the children of "great lords and ladies," that they might through "good geometry," "get their living both well and honestly." This same tradition said that the place of their origin was that mysterious land called Egypt and that the famous geometrician, Euclid, was their founder. (Lines 1-36.) It was maintained by them that their Masonry was geometry, (lines 23-24), which was but to say that they consciously wrought and built according to the scientific principles underlying angles, triangles, circles, squares, cubes and other geometrical figures. In other words, they were architects and designers, rather than mere workers or builders, and they

proceeded systematically by rule and line and not at hazard.

Another of their traditions was that the regulations of the English branch of the Masonic Craft were ordained at a great assembly of lords, dukes, earls, barons, knights, squires, burgesses of the city, and many others convened by King Athelstane (Tenth Century), their promoter and patron, and that Athelstane, at the request of Prince Edwin, granted them a charter. (Lines 59, 86.) This venerable document also records that they were employed in building 'halls,' 'bowers' and 'high temples of great honor' (lines 63, 64); that is to say, in the building of churches and the dwellings of the religious and wealthier classes.

Another very old manuscript is what is known as the Cooke, supposed to date from about the year 1425. This document was published in London in 1861 and was edited by Matthew W. Cooke, hence the name. It is at present in the British Museum under the number twenty-three thousand one hundred ninety-eight. The text of this document leads to the conclusion that it was intended as a compilation of the traditional history of Masonry together with an enunciation of its laws, put in the form of a sort of text book and used by some master or overseer of the craft.

Another curious old manuscript is to be found in the Bodelin Library, at Oxford, England, and is supposed to have been written in the year 1422. Supporters of the authenticity of this document point out the fact that King Henry had occasion to be informed upon labor conditions by reason of the law which was enacted in 1425. "Whereas, by the yearly congregations and confederacies made by the Masons in their General Assemblies the good course and effect of the statutes of laborers be openly violated, and broken, in subversion of the law, and to the great damage of all the commons; our sovereign lord, the king, etc., doth prohibit such congregations, and provide that those causing the same to be holden shall

be adjudged felons, and those attending shall be imprisoned and fined."

The manuscript was discovered by John Locke, the celebrated author and philosopher in 1696, who after critically examining it sent it in a letter to the Honorable Thomas, Earl of Pembroke, in 1696. The manuscript contains certain questions supposed to have been proposed by King Henry and answered by the Masons. This manuscript is quite widely referred to at the present time, but it has little bearing upon Freemasonry, for several competent critics have pronounced it a forgery.

There are also in existence, about sixty other old manuscripts dating from the Halliwell to the beginning of the present system of Freemasonry in the year 1717. In all of these old documents there is a similarity, as they consist in the main of two parts; the first being a recital of legendary history, and the second, what are commonly known as the ancient charges or general regulations of the Craft.

These old manuscripts are written on strips of parchment or vellum, and from their generally worn appearance it is supposed that they were in the possession of prehistoric lodges or craft guilds and may have been read to candidates at the time of their initiation into the society. While these documents have no bearing whatsoever upon the present history or development of the Masonic institution, they do prove without question the evolution of the society and clearly establish the fact that from the crude fraternity and trade organizations which existed in those times, there has come through a long period of transformation—Freemasonry of the Twentieth Century.

CHAPTER XII

THE GOOD OLD DAYS

TO arrive at a correct estimate of the commencement of Freemasonry, there must be taken into account the conditions surrounding the fraternity during the period of its slow evolution from an operative society of Craft guilds into a speculative or fraternal organization. It will, therefore, be interesting to go back two or three hundred years and consider the manners and customs of the English people as well as to know something of the conditions which cast their horoscope not only over the nation, but the lives of individuals as well.

The Elizabethan Era has been in a general sense called one of culture and of fighting, which gave to England a commercial and political greatness in both the Old World and the New; a greatness which she has never surrendered even to this day. Following the Elizabethan Era, various political parties waged an earnest contest for temporal power.

It is worthy of note that the religious spirit of the times entered largely into political and social affairs, and finally after much persecution and bloodshed, ran its course in the defeat of the Stuart party, near the close of the Seventeenth Century. At this time, Queen Anne, the last of that regime, ascended the throne of England. She in turn was succeeded in 1714 by the German Prince, George of Hanover, who became King George I. of England.



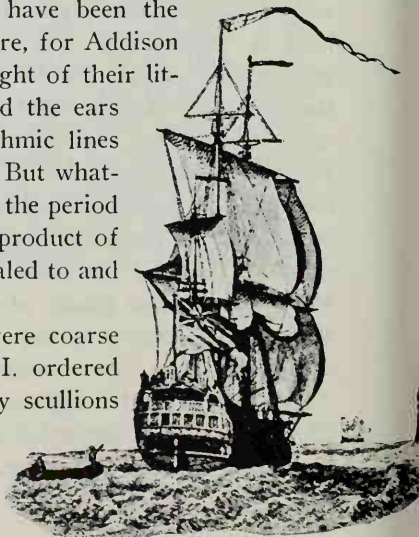
GEORGE I., KING OF ENGLAND AT
THE TIME OF THE REVIVAL OF
FREEMASONRY IN 1717

He knew nothing of the English language, was unsympathetic, and failed to reconcile himself to the ideas and emotions of the people whom he governed. He seldom concerned himself in their interest beyond the consideration of those questions of state which the members of his court brought to his attention. It must be said to his credit, however, that in spite of his comparative lack of interest in the English people, he gave the Nation thirty years of peace.

At the time when the Grand Lodge of England came into existence, the population of the country was about the same as that of Australia today.

The accession of George I. and the utter failure of the rebellion instituted by the Old Pretender in favor of the Scots in a vain hope of restoring the exiled house of Stuart, were events which affected more or less the political life of the Nation. The South Sea bubble was in a high state of inflation. It had not yet reached the bursting point. Walpole was credited with ruling the land, not honestly, but firmly. Carlyle, who had a very plain, blunt way of stating facts, declared the period to be an age of prose, of lying and of sham. On the other hand, it is said to have been the Golden Age of English Literature, for Addison and Steele were at the very height of their literary fame while Pope charmed the ears of his enthusiasts with the rhythmic lines of his delightful compositions. But whatever may have been the glory of the period from a literary standpoint, the product of these distinguished writers appealed to and influenced but a very few.

The manners of the age were coarse and vulgar. King Henry VIII. ordered his Master cooks not to employ scullions who go about naked or sleep at nights before the kitchen fire.



A SAILING VESSEL OF THE EIGHTEENTH CENTURY

During his time, the Queen's maids of honor were allowed a gallon of ale, a small loaf, and a chine of beef for their breakfast. Just how rude was the behavior of the people some two hundred years ago may be judged from the fact that the finest gentlemen, the most learned clerk, lived as plainly, spoke as coarsely and treated each other as roughly as the average



JAMES I., A BELIEVER IN WITCHCRAFT

habitués of the levee districts of our great cities. Queen Elizabeth larded her conversation with vulgarity and profanity and delighted in bull baiting and bear-baiting. It is related that on a particular Sunday she went to church with two white bears following in a cart for her amusement after the services. The period was one of drunkenness, cock-fighting, dueling, gambling. Intemperance appeared not only in public houses and in public places, but among private families and individuals of each sex. Refinement was a veneer laid over natures coarse and repulsive. Gambling, betting, and other games of chance were regarded just as legitimate as bridge, whist, chess, and golf of today. Murders in London were frequent and often unpunished.

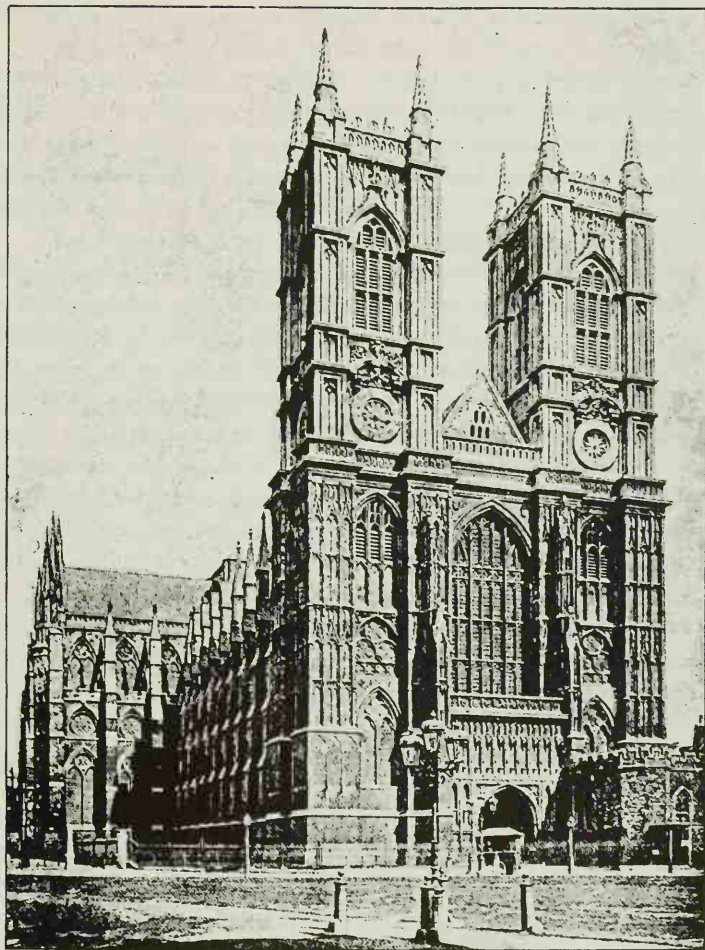
No efficient police force existed, and the streets at night were infested with ruffians who amused themselves by overturning sedan chairs, rolling women down hill in barrels, and

compelling men to dance jigs at the point of a sword. So numerous were highwaymen that it was dangerous to travel any distance even in the day time without an armed guard.

Many of the streets were kept in the total darkness of night and a large number of the homes received little daylight because windows were taxed. Language was coarse and vulgar. Polite society assembled to indulge in ribald jests and suggestive stories. The man who shovels coal into the cellar of the modern residence of today uses better language than did the doublet-dandy of the Court of Queen Elizabeth. An unexpurgated edition of Shakespeare is not permitted in refined households at the present time. Profanity characterized the every day speech of men and women and even children were better schooled in the art of swearing than in the catechisms of the church.

People believed in witches, ghosts, and all sorts of supernatural things. They charged their misfortunes to some evil influence, and when it was not convenient to trace them to some phantom, they then were laid at the door of an innocent person who was charged with witchcraft. Even religion used this bogey to cover many of its shortcomings. One shudders to read of the inhuman cruelties which were visited upon men and women simply because they were suspected of being in league with the devil. Hundreds of miserable women were burned alive after being first compelled by torture to confess that they had ridden through the clouds accompanied by devils and lightning. If sickness or plague visited a community, no one ever thought of looking up the water supply or inquiring into sanitary conditions, but a committee went out, found some half-witted, miserable woman, charged her with witchcraft, and ordered her put to death.

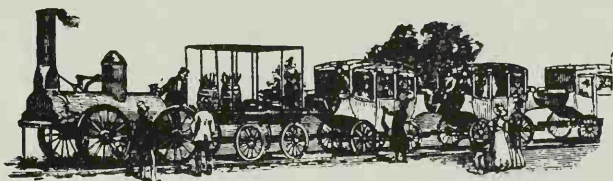
King James I. was a firm believer in witchcraft and wrote a book on demonology. He was to marry a Princess from Denmark. A great storm with lightning and heavy wind came up and the Princess was obliged to turn back. The King im-



WESTMINSTER ABBEY, FOUNDED A.D. 610

mediately charged the storm to demons and declared that witches had been in league with them. He ordered that they should be discovered and brought to light, and in due course, a miserable human being by the name of Fiam was dragged into the torture room. While his legs were crushed in iron boots and wedges were driven under his finger nails, his tottering mind confessed that several hundred witches had gone to sea in a sieve from a near-by port and had raised storms and tempests to drive back the princess.

The forefathers of Freemasonry, who assembled at the Goose and Gridiron tavern in the early part of the Seventeenth Century, didn't find the world as pleasant to live in as do their successors of the Twentieth Century, for the poorest home of today is furnished with comforts and conveniences which the kings of two hundred years ago never dreamed of. The most modern cottage in comparison with their imagined sumptuous abodes, is a veritable heaven. The housewife of two hundred years ago knew nothing of the telephone, the dumbwaiter, the vacuum cleaner, and the host of appliances which reduce the number of servants and make housekeeping a delight. Louis XVI of France, draped his chamber with gorgeous tapestries but knew nothing of the luxury of a modern bathroom. Marie Antoinette rode through the streets of Paris in a golden coach, but its iron tires jolted over rough cobble stones. As she passed in splendor, she held her dainty nose to escape the stench arising from the gutters, because modern sanitation was unknown and garbage inspectors unheard of. The ladies of her court decorated themselves in costly laces but their teeth were ugly because there were no dentists to keep them in condition. Queen Anne spent the sum-



FIRST STEAM TRAIN, 1831

mer months railing at the weather man because there was no ice to cool the drinking water. The calling of the farmer was little more than slavery for the riding plow, the patent seeder, the mower, the threshing machine, the gasoline tractor had not yet been conceived by the brain of man. Good roads were unknown. Merchandise was carried on the backs of horses and so great was the expense of transportation that farmers often allowed their produce to rot on the ground rather than attempt to move it to market. The people of those days lived in a large world because there were no agencies to annihilate either time or distance. There was no locomotive to speed across the country with its burden of humanity. There was no automobile to unite the people. Instead, there was the sedan chair and the stage coach and an average journey of twenty-three miles per day was regarded as an unusual achievement. The telephone, the telegraph, the newspaper, were unknown, and time was measured not in hours and minutes but in months and years. A journey from London to Boston required several months of anxious travel in a slow going sailing vessel.

There was an absence of humanity. The poorer class of English women were little more than slaves, and children were

looked upon as chattels and legitimate objects of abuse and ill treatment. The whipping post on land, the catonine tails on the seas, were favored instruments of punishment. It was considered perfectly legal to torture

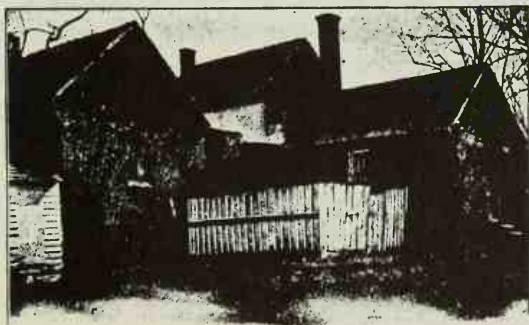


OLD WITCH JAIL, SALEM, MASSACHUSETTS

animals for it was asserted that they had no souls. Before the French Revolution, it was a common occurrence to torture witnesses. Slaves were often abused in order to make them tell what they knew of their masters. Laws were severe and a man could be hanged for an offense which now passes with a slight fine. Common people had few rights, and, while the nobleman slept in his palace on a bed of ease, his poor and helpless peasants were compelled to be at the nearby ponds with flails, in order that the frogs might not make a noise and disturb his slumber.

Such were the good old days which people delight to refer to. Particularly those who are always talking about "when I was a boy." "Why, when I was a boy, the men were larger, lived longer, and were more healthy than now: Why, when I was a boy, the apples were sweeter, the cherries larger, and more potatoes grew in a hill." But this halcyon condition which is so often pictured to the present generation is all due to a trick of the memory which sheds the softening hue of the imagination over a past that was never present.

Whatever the past two or three hundred years may possess in the way of poetry, music, art, and painting, it must be said that these arts in no way overshadow those conditions which surrounded the people of the period. It was under conditions such as these that Freemasonry was fostered and maintained an existence, however precarious it may have been. It



AN OLD DEBTOR'S PRISON

seems indeed strange that an age such as has been described could have in any way been responsible for the organization of a society which,

in the Twentieth Century, has grown to such magnificent proportions and which gives evidence of such a high degree of enlightenment and culture. It must not be forgotten, however, that Masonry of two hundred years ago in its practices and in the conduct of its members, compared favorably with the habits of those who lived contemporaneously with it. Masonry, as it is presented to us today, is in no sense the Masonry of two hundred years ago.

A minute of an extraordinary proceeding which took place in Bolton Lodge, England, on December 17th, 1786 notes that "at a meeting of emergency, Bro. — attended, and inquired for what purpose it was called. On being informed that it was to pass Bro. Secretary, he swore that he would be passed likewise, and on the Worshipful informing him



RAPID TRANSIT, NEW YORK TO PHILADELPHIA,
IN THE EIGHTEENTH CENTURY

that he should not until his behaviour better deserved it, he then took up the poker and swore he would be passed before he left the room, or if any brother offered to put him out

till he had been passed, he would knock out his brains." What followed this night is not recorded, but at a subsequent date, the delinquent "asked pardon for his misconduct," and he was admitted. No doubt "John Barleycorn" had something to do with this affair, which, had it occurred in the Twentieth Century, would have resulted in a call for the police.

But Masonry has undergone a long process of evolution and development in which the coarser and rougher elements of human nature have been eliminated and with the upward advance of the race, it has moved steadily forward gradually casting off that rude conduct which distinguished it in its early days and has slowly adjusted itself to the age and environment through which it progressed. Much of the re-

finement of Freemasonry of today is traceable to the evolution of its ritual as will be noted in a later chapter.

The earliest meetings of lodges partook very largely of the nature and character of the assemblages of the period in which they existed. The meager ritual which was employed and the great haste with which the early Masons discharged the initiation of their candidates shows that so far as the intellectual and cultured part of the society was concerned, it was to them a means to an end and that in their assemblages they hastily disposed of these features in order that they might have time for the flowing bowl, the smoking pipe, the ribald jest, and the vulgar bit of gossip. It is indeed a remarkable thing that Freemasonry survived the times and conditions in which it was born and should have started on that evolution which has brought it to the highly perfected state of the Twentieth Century. All this goes to prove that there was in the profession, a germ of culture, which was destined to survive coarser natures and the rough environment concerned in its inception, and later on to evolve into the intellectual and cultured society of the Twentieth Century.

CHAPTER XIII

EARLY CRAFT CUSTOMS

ONE of the early customs practiced by the fraternity at the beginning of the Eighteenth Century and which illustrates the crudeness of that period, is shown in what was called drawing the lodge. This was accomplished by outlining



JOHN PINE, MARSHAL OF THE GRAND PROCESSION OF 1730 CARRYING HIS "TRUNCHEON BLEU TIPT WITH GOLD."

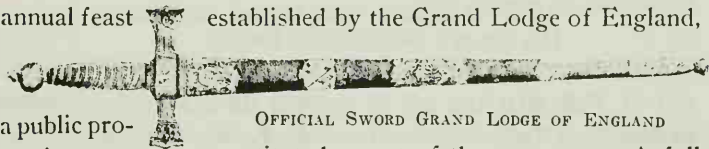
upon the floor of the place of meeting a design in the form of a lodge. For the purposes desired a piece of chalk or blue stone was used. No matter how high or exalted his station in life it was the duty of the candidate at the conclusion of his initiation to take a mop and pail of water and carefully wash out all traces of the drawing on the floor. In view of this circumstance, it is hard to understand

how modern ritual builders and symbologists in their desire to amplify Freemasonry, and who have seized upon everything possible from which symbolism might be drawn failed to include the mop and the pail in their system of Masonic exploitation. With the advent of floor covering, paint and nails were

used to draw the lodge, followed in turn by the blackboard, the chart and finally the stereopticon.

There is an inborn trait in the individual which leads him to want to display himself on public occasions, even latter day Masons, are not exceptions, and ever embrace the first opportunity to invest themselves with their Masonic regalia and parade down the street. The Masons who formed the Grand Lodge of England in 1717 were evidently anxious to show themselves for it is noticed that among the early regulations, was one prohibiting lodges from appearing in public except by dispensation from the Grand Master. It was this desire to make a demonstration which brought the distinguished ritualist William Preston into trouble and resulted in his expulsion from the Craft for a period of ten years.

As has already been related in connection with the annual feast established by the Grand Lodge of England,



a public procession was constituted a part of the ceremony. A full description taken from the Grand Lodge minutes of January 29, 1730, is given in Calvert's Book, The Grand Lodge of England, and is reproduced herewith as an item of more than passing interest:

"The Rt. Honble, the Lord Kingston Grand Master having appointed this day for holding the Grand Annual Feast according to ancient custom the same was conducted in the following manner.

"The Lord Kingston Grand Master attended by his Grand Officers waited on the Duke of Norfolk the Grand Master Elect at his Grace's House in St. James Square by Eleven o' the Clock in the morning, where they were met by many Persons of Quality and Gentry being Masons who had Coaches in 'Town and about one o' the Clock made the following Pro-

cession to Merchant Taylors Hall in the City where they dined.

“Ceremonial of the Procession to the Hall.

The Nobility according to their several Degrees (the Juniors going first) except such as have been Grand Masters who are to take place of all others and to be attended by their Grand Officers, viz :

	Lord Colrane
	Lord Inchiquin
	Lord Paisley
	Duke of Richmond
	Earl of Dalkeith
	Duke of Montagu
	The Grand Wardens Elect
All	The Secretary with the Velvet Bag
in	The Grand Wardens
Chariots	The Deputy Grand Master alone
	All to be clothed with Aprons and Gloves
	His Grace's State Coach Empty

“N. B.—The first Coach must be directed to stop at the end of Pall Mall and not to proceed till a Messenger comes to him with Orders to move on slowly, the rest that follows to keep in a line close to their Leaders, to prevent any other



Coaches
(or Carts)
getting be-
tween them.

“After
the Mar-
shall has
seen the
Grand Mas-
ter's Char-
iot begin to
move He is
to make the

A MASONIC PROCESSION IN THE TIME OF BOBBY BURNS

best of his way to the Hall and be ready to order the following procession.

"The Procession when they come into the Hall.

"The 12 Stewards to stand 6 on each side of the Passage, letting the Company pass thru them (in the same order as they come) and when the Grand Wardens Elect advance the Stewards are to close and walk two and two before them:

"The Secretary carrying the velvet Bag.

"The Grand Wardens.

"The Deputy Grand Master.

Left

Right

"The sword to be borne
by the Master of the Lodge
to whom it belongs.

"The Book of Constitu-
tions carried on the Velvet
Cushion by the Master of
the Senior Lodge.

Grand Master Elect.

The Grand Master.

"The Marshal.

"In this order they are to proceed to the Chamber prepared for the Grand Lodge which is to be ready formed.

"The Cushion is to be laid on the Pedestal before the Grand Master, The Book and Sword upon it. The Masters and Wardens of the several lodges to be in order to receive the Grand Master, etc.

"After Dinner the following Procession is to be made round the Hall by the Grand Master and his Officers, after which the new Grand Master with his Officers make a like Procession (being first installed) and at their Return take their places.

"The Procession after dinner in the Hall.

"Lynch to clear the way.

"The Stewards 2 and 2.

Left

Right

"A Master of a Lodge bear-
ing one of the Great Lights.
Junior Grand Warden.

The Secretary bearing the
Velvet Bag.
Senior Grand Warden.

"Two great Lights born by Masters of Lodges in Breast.

"Deputy Grand Master.

"The Sword borne by the The Book of Constitutions
same person as before. borne on the Cushion as
before.

"Grand Master.

"Those who have been Grand Masters, Deputy Grand Masters and Grand Wardens two and two, the Seniors going first after the Grand Master.

"The Marshall.

"N. B.—The Brethren sitting at the several tables must have directions to face about as the Procession is made and to take the Candles off the tables and to hold them in their hands (above their heads) at proper distances that the Ceremony may be more conspicuous.

"The Marshall, Mr. Pyne, is to bear a 'Truncheon painted bleu and tipt with gold.' "

The old record further states:

"The Grand Master being come into the Grand Lodge room and seated in his chair with the Grand Master elect on his right hand and the Grand Officers, etc., in their places, His Worship declared His Grace the Duke of Norfolk Grand Master for the ensuing Year, who was received with a general satisfaction.

"His Grand then made choice of his Grand Officers, vis:

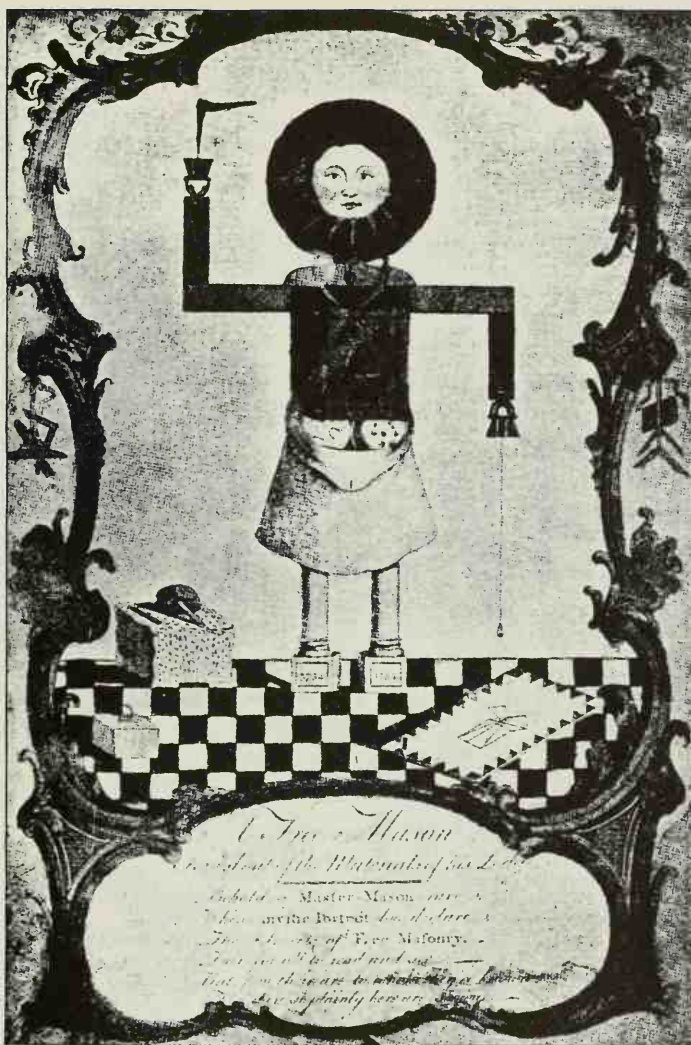
"Nathaniel Blackerby continued Depty. Grand Master.

"The Honble. Collr. Carpenter—Senr. Grand Warden.

"Thomas Baston, Esqr.—Jnr. Grand Warden.

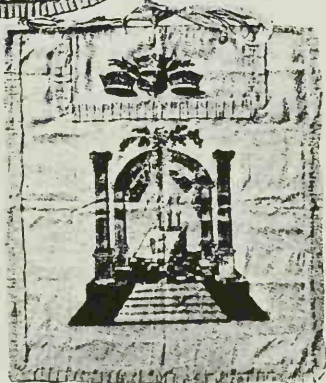
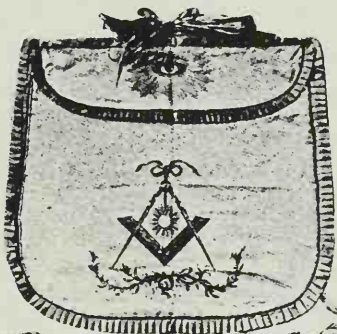
"Dr. William Reid continued Secretary.

"After dinner the General Healths were drank as usual, and the Stewards were called up to the Master's Table and had the thanks of the Grand Master and the rest of the Company for their handsome Entertainment and their Healths were drank accordingly."



A MASON MADE OF A MASON'S WORKING TOOLS FROM THE ORIGINAL
 ENGRAVING 1754

This Grand Procession was made quite a Masonic feature until 1747, when it was discontinued by the Grand Lodge. The exact reason for this action is not known, but it has been said to have been due to the antics of some brethren who had been disappointed in their desire to secure Masonic office and who joined a number of practical jokers who connived together in a scheme to ridicule the custom. The mock procession which appeared on the streets of London, was formed of a number of fellows on jackasses with cow's horns in their hands. Then followed a kettle drummer on a jackass having two firkins or kettle drums. Then followed two carts drawn by jackasses having in them the stewards with the several badges of their stations. Then came a mourning coach drawn by six horses each of a different size and color in which were the Grand Master and War-motley gang. This procession passed through Pallmall and the Strand as far as Temple Bar and there halted and waited until the Masons came by, when they commenced to mock the procession.



A COLLECTION OF OLD MASONIC APRONS

From the St. James's Evening-Post.

L O N D O N, May 3.

YESTERDAY the Cavalcade of Scald-Miserable-Masons, went in Procession from the Place of Meeting thro' the Strand to Temple-Bar, and on returning back to meet the Free and Accepted Masons, they were put into Disorder near Somerset House, by the High Constable of Westminster, attended by a large Body of inferior Officers, who pres'd Dag-A-Wee Jack, Poney and several others, to the Number of 20, whom they secur'd in St. Clement's Church and Round House, for his Majesty's Service.

A Key to the Procession of the Scald-Miserable Masons.

WHEREAS by our Manifesto of last Year, dated from our Lodge in Brick-Street we did, in the most explicit Manner, vindicate the ancient Rights and Privileges of this Society, and by incontestable Arguments evince our superior Dignity and Seniority to all other Institutions, whether Grand-Volgi, Gregorians, Harlothrumbians, Ubiquarians, Hiccubites, Lumber-Troopers, Hungarians, or Free-Masons; yet nevertheless, a few Persons under the last Denomination, still arrogate to them the usurped Titles of Most Antient and Honourable, in open Violation of Truth and Justice, — still endeavour to impose their false Mysteries (for a Premium) on the Credulous and Unwary, under Pretence of being Part of our Brotherhood, and still are determin'd with Drums, Trumpets, gilt Chariots and other unconstitutional Finery to cast a Reflection on the primitive Simplicity and decent Oeconomy of our Ancient and Annual Peregrination: We think therefore proper, in Justification of Ourselves, publicly to Disclaim all Relation or Alliance whatsoever, with the said Society of Free-Masons, as the same must manifestly tend to the Sacrifice of our solemn Mysteries: And further, to convince the Publick of the Candour and Openness of our Proceedings, We here present them with a Key to our Procession; and that the rather, as it consists of many Things Emblematical, Mystical, Hieroglyphical, Comical, Satirical, Political, &c.

And whereas many persuaded by the Purity of our Constitution, the nice Morality of our Brethren, and peculiar Decency of our Rites and Ceremonies, have lately forsok the gross Errors and Follies of the Free-Masonry, are now become true Scald-Miserables, &c cannot but afford a most pleasing Satisfaction to all who have any Regard to Truth and Decency, to see our Procession increased with such Number of Profelytes, and behold those, who in Vanity, but the last Year, exulted them into a borrow'd Equipage, now condescended to become the humble Cargo of a Sand-cart: But, ————— *Magna est Veritas, & prevalebit.*

AN ACCOUNT OF THE MOCK MASONIC PROCESSION AS IT APPEARED
IN THE ST. JAMES EVENING POST, OF LONDON, MAY 3 1741.

Two Tylers, or Guardians

In yellow Cockades and Liveries, being the Colour ordain'd by the Sword-Bearer of State. They, as youngest enter'd Apprentices, are to guard the Lodge, with a drawn Sword, from all Cowens and Eves-droppers. that is Listners, lest they should discover the incomprehensible Mysteries of Masonry.

A Grand Chorus of Instruments, viz.

Four Sackbuts, or Cornets Horns ; six Hottentot Hautboys ; four Tinkling Cymbals, or Tea Canisters, with broken Glafs in them ; four Shovels and Brushes ; two Double Bass Drippingpans ; a Tenor Frying pan ; a Salt-Box in De-la-sol ; and a Pair of Gut Tube.

Two Pillars, Jachin and Boaz.

After the Proportion and Workmanship of the famous ones in the Porch of Solomon's Temple. Their Height, their Thickness, and their Capital. Adorn'd with Lilly-work, Net-work, and Pomgranet-work.

Three pair of Stewards.

With their Attendants, in Red Ribands, being their Colour, in three Gut-Carts drawn by three Asses each, their Aprons being lined with Red Silk, their Jewels pendant to Red Ribands, and their Heads properly adorned with emblematical Caps.

The true Original Mason's Lodge,

Upon which poor old Hiram made all his enter'd Prentices.

The entered Prentices Token,

That is to say, the Manner in which the Novices, or those lately admitted, shake each other by the Hand ; and it is by putting the Ball of the Thumb of the Right Hand (for we never do any Act of Masonry with the Left) upon the Knuckle of the third Joint of the first Finger of the Brother's Right Hand, squeezing it gently.

Ragged entered Prentices.

Properly clothed, giving the above Token, and the Word, which is Jachin.

Three great Lights.

Mystically resembling the Sun and Moon, and the Master Mason.

The Sun ; To Rule the Day. Hieroglyphical.

The Moon ; To Rule the Night. Emblematical.

A Master Mason, To Rule his Lodge. Political.

The Letter G. The Fellow Craft's Token.

The Fellow-Craft, or Letter G. Men,

A Master's Lodge.

The Funeral of Hiram.

Grand Band of Musick as before.

Two Trophies.

The Equipage of the Grand Mistress.

Attendants of Honour.

The Grand Secretary with his Insignia, &c.

Probationists and Candidates close the whole Procession.

and cast ridicule upon it. The Masons, however, paid no attention to the farce and as a result avoided a conflict. The leaders of this mock procession were more or less prominent one of them being surgeon to Frederick then Prince of Wales and the frolicsome doctor lost his position by reason of his folly.

One of the oldest customs of Freemasons was that of drinking toasts. The custom is an ancient one and can be traced to the Greeks and Romans, and from them it has been handed down to modern society. Indeed, the toast was one of the important features of the hour of Conviviality in which every Lodge indulged, and in due time certain toasts became fixed and regular and were adopted as a part of the legal ceremonies of every Masonic Lodge. This custom is followed in England today, and the character and wording of the toasts proposed at the Annual festivals are as carefully guarded and preserved as is the ritual.

The first record of the laying of a corner stone by any Masonic body is to be found in *Mists Weekly Journal* of May 26, 1722. The affair took place in connection with the building of St. Martins in the Field. After the first stone had been laid by the Bishop of Salisbury, the account states, "The first stone of the foundation at the same corner above ground being twelve foot above the other, was layed with a great deal of ceremony by the society of Free Masons, who, on that occasion, were very generous to the workmen." Anderson, in his writings records, "That it being a royal parish church, King George I sent his Lord Almoner and Surveyor General attended by brother Gib, (the architect of that grand pile), with many freemasons in solemn procession from the palace to level the footstone of the southeast corner by giving it three great knocks with a mallet in the King's name, and laying upon it a purse of one hundred guineas. When the trumpeters sounded all joined in joyful acclamations and the Craftsmen went to the Tavern to drink a toast to the King and the Craft."

The first account of a Masonic funeral will be found in *Reede's Weekly Journal* under date of January 12, 1723. The article in question is a description of the obsequies of Mr. Birkhead, a comedian. His funeral appears to have been under the direction of the members of Lodge No. 5, who accompanied the body to the grave. The *Journal* described the affair as follows: "The Pall was supported by six Freemasons belonging to Drury Lane Playhouse. The other members of that particular lodge of which he was a warden, with a vast number of other accepted Masons, followed two and two. Both the Pall Bearers and others were in their white aprons."

As late as 1813 Masonic clothing was of the simplest and most inexpensive kind consisting of a plain unlined white lambskin for an apron with white gloves to match. Highly decorated collars were unknown, and the jewels for the Master and Wardens were suspended from the neck by a plain white ribbon.

It was one of the old regulations that every brother should appear in clean decent apparel with proper clothing which meant white aprons and gloves. The minutes of Lodge of Antiquity No. 178 under date of May 26, 1817, contained the clause that "the lodge agreed that every brother for the future must attend with white neck handkerchief and decent apparel under penalty of what the lodge may think proper to charge the same with."

Just when the practice of the Master wearing a hat came into vogue is unknown, nor has there ever been offered any satisfactory explanation for the adoption of the custom. A statement has been made that the Romans wore hats as a symbol of freedom and equality.

Masonic aprons at various times were made in leather, canvas, silk, and satin. The custom grew up of ornamenting these with all sorts of emblems and devices and in the year 1815 so much diversity prevailed in the matter of aprons that

the Grand Lodge provided for uniformity in this matter of apparel. Many of the early Masonic aprons had rounded corners and were edged very often with ribbon and some times trimmed with fringe.

On April 27, 1802, to show his contempt for "Freemasonry in general and his Lodge in particular," a brother of The Bolton Lodge, who had been disciplined wrote his brethren that "he was glad he was cleared of the Lodge, and should mend his old breeches with his apron."

In this period quite a controversy arose over the wearing of the lambskin. Some young coxcombs took serious exception to the use of the Masonic apron, which they claimed made a gentleman of the period look like a mechanic and proposed that the custom be abolished. But the older Masons vigorously fought the proposition on the ground that the apron was the only sign of operative Masonry remaining among them and for that reason it must be worn and kept.

CHAPTER XIV

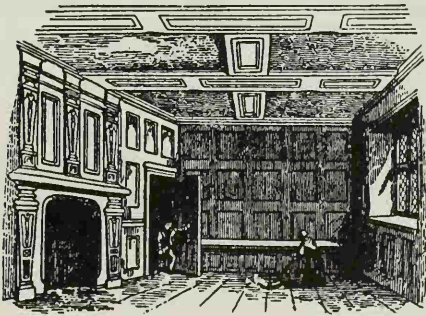
YE OLD TAVERN

NO study of Freemasonry would be complete without some reference to the Old Taverns in which for over one hundred years the early lodges of Freemasonry held their meetings.

It has often been said that the English are distinctly a home-loving people. However true this may be it is noticeable that in them, the social instinct has been paramount to all other emotions and therefore, it is most natural that they should have sought the tavern as a community center where the craving for companionship might be gratified. Thornburg has declared the characteristic of the Elizabethan Age to have been its sociability. The principal places of meeting were St. Pauls, the theatre, and the tavern. Family intercourse was almost unknown. Women played little or no part in society. The men gathered at the tavern to drink, talk and enjoy themselves. One writer states that the festive bowl circulated freely, even more so than in Denmark which passed for a toper's paradise.

The taverns were the favorite places of rendezvous of

Court gallants, while fast young men would bring their mistresses and after supper gambling became the evening pastime. At the tavern writers and poets met in good fellowship and engaged each other in wordy



INTERIOR OF AN ENGLISH TAVERN DURING
THE PERIOD OF QUEEN ELIZABETH

wars and battles of wit. The object of these oracular contests being to vanquish an adversary.

It was to these old taverns that the tradesmen, merchants and landowners and the people generally congregated to sip their brew, smoke their pipes and to discuss the affairs of the nation and the community. Here elbows were rubbed with tradesmen residing in foreign parts and from the conversation of these itinerants and the information which they imparted the opinions of the people were more or less moulded.

Even in this country at this late day the tendency of families is to gravitate toward the large hotels and apartment houses where not only are the household burdens lessened but where there is found that fellowship which man is ever seeking and which has been responsible for the evolution of Freemasonry. The large number of taverns, inns, and coffee-houses, scattered throughout England during the 16th, 17th and 18th centuries is evidence of the fact that the tavern occupied a very prominent part in the social life of the people of those days. It was not merely rest and refreshment which they sought in these old retreats but they frequented them as a place for social intercourse and the discussion of the problems of the day.

It must be understood that during this early period there was no telephone, no telegraph and no daily newspaper



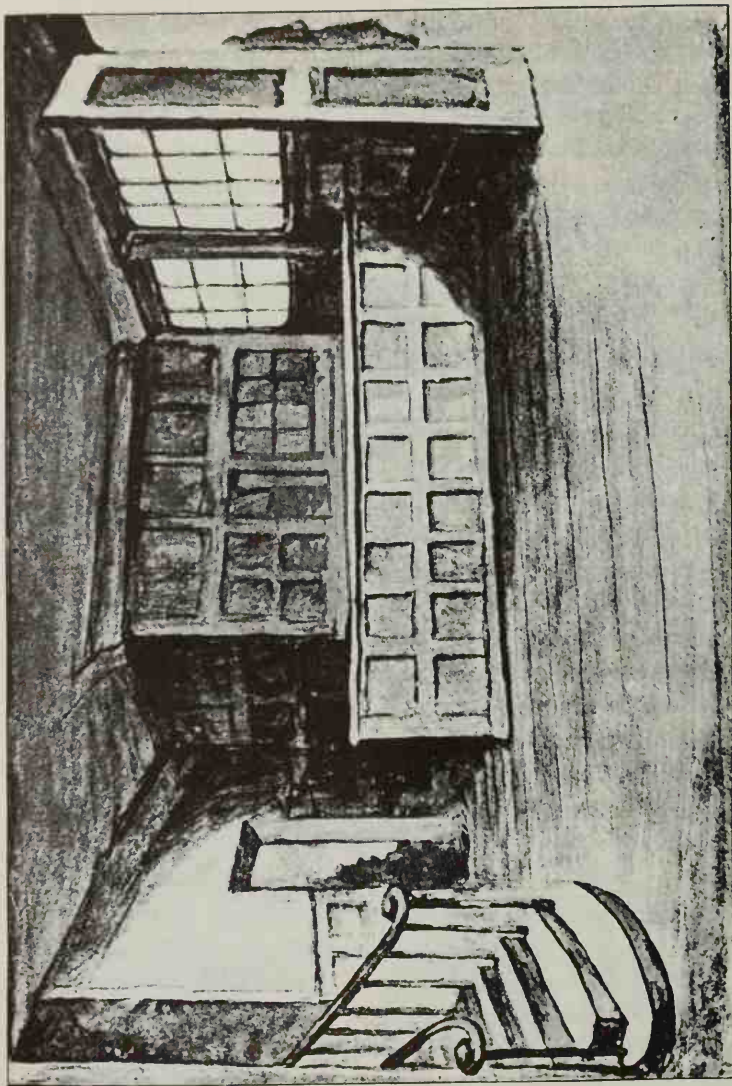
AN ENGLISH TAVERN

to bring the news of the world scarcely an hour old. It was most natural then that people should frequent the taverns in order to learn what was going on, and to acquire the latest gossip of the day. It was to these places of refuge that the traveler came, and imparted the information which he acquired in his journey across the country. It is not surprising that the tavern of the town became the civic center from which radiated much of the social and intellectual life of the community.

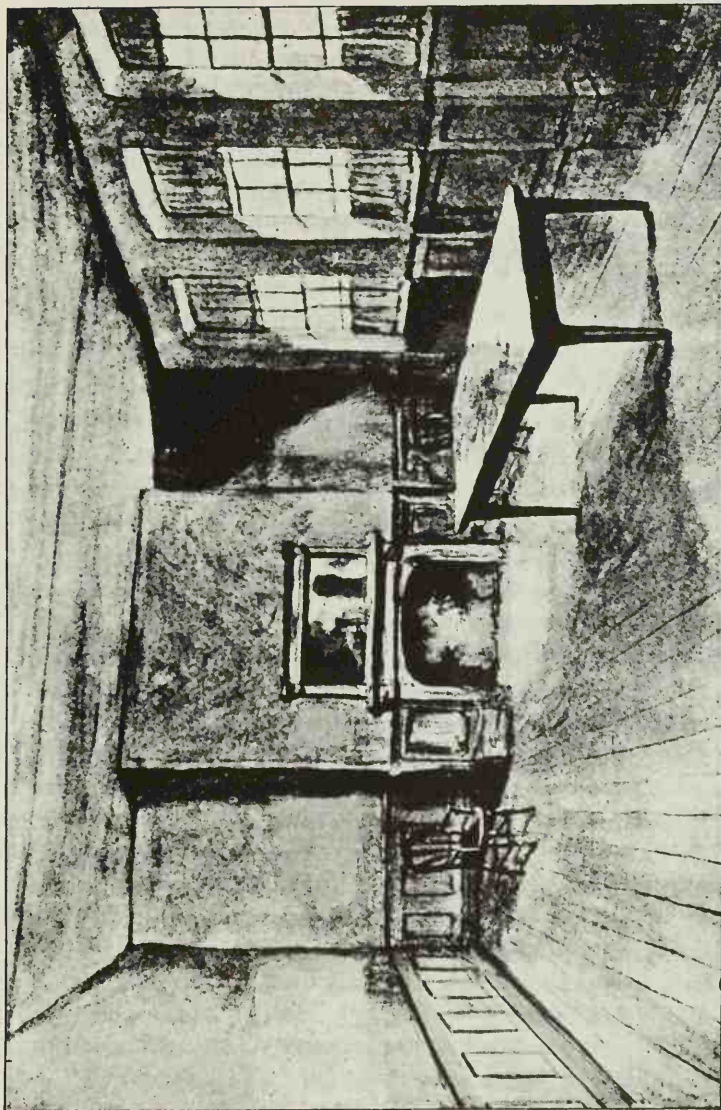
It was most natural that the old lodges of two hundred years ago should have selected the tavern as their place of meeting not because of the absence of suitable halls, but the society being more or less convivial in character, the tavern was chosen where ready access to the pantry, kitchen and bar might be had. And even in this day, not only in England but America the tavern or hotel, contributes a large part toward the gastronomic features of every Masonic lodge.

Many of the old English taverns will be forever immortalized by having linked with them the names of some of the greatest literary geniuses the world has produced. With them will ever be associated such illustrious men as Chaucer, Johnson, Boswell, Dryden, Addison, Shakespeare, Steele and many others of Masonic fame.

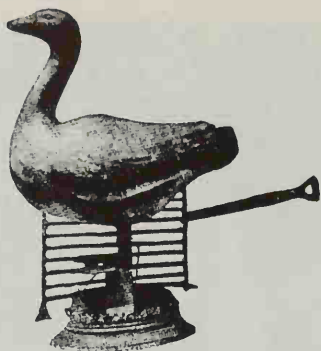
No small number of books have been written in England, concerning the old taverns, in which the early operative and speculative Masons held their meetings and indulged their appetites. The rooms in these old taverns where the first lodges met would be uninviting to the Mason of the Twentieth Century. The walls were generally covered with white-wash or crude wall paper. The floor-covering was for the most part a sprinkling of sand or sawdust, while the furniture consisted of wooden chairs and a long table which not only served the uses of the lodge but was utilized for the purposes of dining.



OLD BARROOM, GOOSE AND GRIDIRON TAVERN



SECOND FLOOR OF THE GOOSE AND GRIDIRON TAVERN, WHERE THE GRAND LODGE OF ENGLAND WAS FOUNDED IN 1717



SIGN OF THE GOOSE AND GRID-
IRON-TAVERN

Four of these taverns, however, are of particular interest to Masons because they were the meeting places of the four lodges which originally united to form the Grand Lodge of England, the mother Grand Lodge of all the world.

The Apple Tree Tavern where one of the old lodges met was located in Charles Street, London, at Covent Garden. It is said that it was in a lodge meeting held in this tavern that the first suggestion was made of instituting means to resuscitate the then dying lodges of Masons. The house was at one time kept by a man named Tophal, who was frequently designated as the "strong man." His performances were quite unusual, so much so that he attracted the attention of Dr. Desaguliers, who mentions him in one of his works on Philosophy. The sign of this tavern represented a tree, loaded with apples, it being the custom to select for these old taverns some name of peculiar character, and the apple and pear tree were favorite signs for many public houses.

In Parker's Lane near Drury Lane was another noted place where English lodges met. On the north side of this lane, now called Parker's Street, was a popular tavern known as the Crown, because of the insignia of the crown which swung over the door. The sign being an emblem of royalty, it is supposed that this old tavern attracted people from aristocratic circles and it is said to have been at one time a rendezvous of Oliver Cromwell. It was here that another one of the lodges met which united in the formation of the Grand Lodge of England. As the London directory makes no mention of this tavern in 1754 it is assumed that it was demolished prior to that date.

Another tavern which the early Masonic records mention as a meeting place for Masonic lodges was the "Rummer and Grapes" in Channel Row, Westminster. The house had no particular distinction and was considered as an ordinary public house of the period. It is presumed that this tavern took its name from a drinking glass called "the Rummer," which was of large proportions and when amply filled the drinker enjoyed himself in company with a long clay pipe. It was here that another one of the lodges uniting to form the Grand Lodge of England found a home.

Most naturally the interest of every Mason, centers in the tavern known as the Goose and Gridiron, for it was here in the year 1717, that there was born into the world the modern society of Freemasonry an institution destined to become a potent force in the progress of the world. This old tavern is said to date back before the Great London fire of 1666. Prior to this, there stood upon the site a public house, called the Mitre, which is said to have been the first music house in London. Its landlord, Robert Hubert, was a collector of curios. These he kept on exhibition for the benefit of the public generally, thus maintaining a sort of combination tavern, music-house, and museum. Following the great London fire, the Goose and Gridiron tavern was built. It was first known under the name of the Lyre from the fact that a musical society held its meetings in the place whose coat of arms was the lyre of Apollo, having for its crest, a swan. Later on, the place was given the name of the Goose and Gridiron.

A rather interesting bit of information concerning this old tavern is given by the *Tatler*. Immediately after the fire, the place ceased to be a music house, and the landlord who took it had no particular love for music and selected as his sign, a goose striking the bars of a gridiron with its foot. The purpose of this rather curious device was to cast ridicule upon musical societies, which were using the swan and harp as one of their principal signs.

J. Ross Robertson of Canada, in the year 1897 visited the Goose and Gridiron Tavern just before its demolition. In his history of Freemasonry in Canada he gives the following description of this masonic meeting place: "It was four stories in height. The ground floor had a doorway and three windows to the west, while each of the upper stories had four windows each. The sign of the Goose and Gridiron was directly over the doorway. During the day the odd-looking figure whose form did not improve with age, was a curiosity to passers-by, and many a tourist patronized the bar, not so much from a longing to satisfy his thirst, but rather to have a word of explanation as to why a bird popular at 'Christmastide should grace the front of a London 'pub.' At night a bright gas jet over the door illuminated the yard, and kept visible the sign that today is unhonored as an ornament in a greenhouse, somewhere on the south side of the Thames."



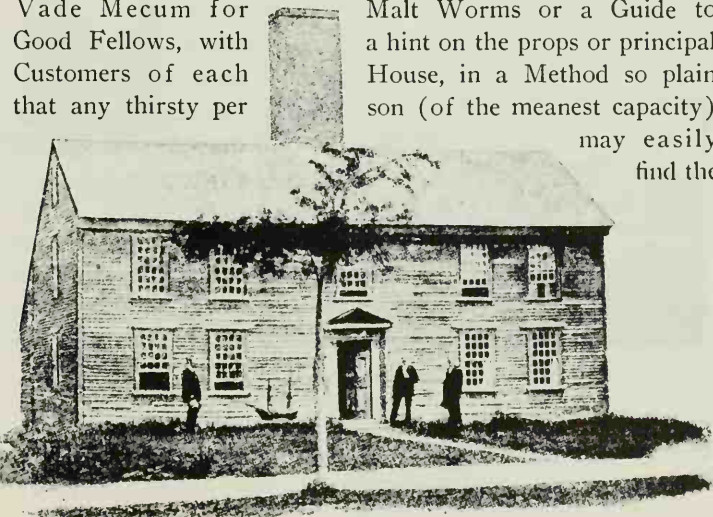
BULL DOG TAVERN, PROVIDENCE, R. I.

Since the visit of Robertson to this old tavern, its sign has been recovered and can now be found in the Guild Hall Museum.

The Goose and Gridiron Tavern had an odd panelled bar and a very narrow winding staircase which led upstairs to a dining room of considerable dimensions. It was without doubt in this room that there assembled those early fathers in Masonry to lay the foundation of their brotherhood. Of this room Robertson says: "And in this room, where was held the Festival of St. John the Baptist in the third year of the first of the Georges, Mr. Anthony Sayer, Gentlemen, was placed at the head of the Craft as Grand Master. Standing in this room one can scarcely realize that in so ordinary a place, with such unpretentious surroundings an institution which has today its triumph, in a world of good accomplished, with members in every clime and under every sky, should have had its commencement."

So popular did the Goose and Gridiron Tavern become that it was celebrated in verse for in the year 1713 one Ned Ward who kept a public in Moorfields published a book entitled "A Vade Mecum for Good Fellows, with Customers of each Malt Worms or a Guide to a hint on the props or principal House, in a Method so plain son (of the meanest capacity)

may easily
find the



BLACK HORSE TAVERN

nearest way from one House to another. Dedicated to the Brewers."

In this work the Goose and Gridiron Tavern received the attention of the Author, who sounded its praises in verse. Much of which being in the language of the period, can not be printed in this volume. However, two lines are mentioned:

"Dutch carvers from St. Paul's adjacent dome,
Hither to wet their whistles daily come."

This dissertation on the Goose and Gridiron Tavern exploits its rareities as being—"1. The old Sign; 2. The pillar which supports the chimney; 3. The skittle-ground upon the top of the house; 4. The watercourse running through the chimney; and 5. The handsome maid, Hannah."

In 1786 the Old Goose and Gridiron tavern was remodeled and made to conform to the architecture of the period. The building was finally demolished at which time some of the workmen who were cleaning out the old cellar found two copper coins bearing the date of 1717-19 together with a couple of Indian coins furnishing substantial proof of the use of this old building as a public tavern in the early days of the Eighteenth Century.

It is a matter of sincere regret that some means could not



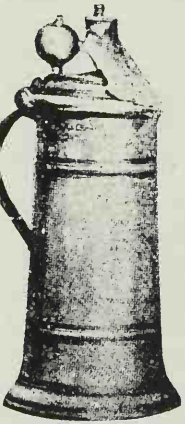
BLUE ANCHOR TAVERN, PHILADELPHIA, PA.

have been made for the preservation of the old Goose and Gridiron tavern as it would have furnished a shrine in which Masons of the world would have taken a peculiar interest.

CHAPTER XV

THE BOWL AND THE PIPE

IN his indulgencies man has ever sought the bowl and the pipe. The early Masonic Fathers like the balance of the human race had their weaknesses. An examination of their customs and habits shows them to have been devotees of the banquet board and the bar as well as generous consumers of the weed.



OLD MASONIC TANK-
ARD OR LOVING CUP

The first Masonic Lodges held their meetings in a tavern where they had ready access to the tap room. It was not so much the absence of proper places of meeting which caused the primitive lodges to assemble in the hostelry of the town, but it was because they could find in the tavern that which contributed to the gastronomic characteristics of the society for conviviality was the dominant feature of those early Masons and the knife, fork, and corkscrew were to them greater in their symbolism than the plumb, square and level.

Let it be understood that the hour of refreshment was not a mere company of Masons drinking but the lodge room itself, became nothing more or less than a barroom. One of the important pieces of furniture in the early lodge was what was known as the Mason's glass or drinking cup which had a very thick bottom. Its purpose was to permit each brother to drink the other's health, the heavy bottom enabling the drinkers to pound the table. In the revelry, the Master and Wardens were especially favored with long stemmed glasses called constables, which were ca-



MASON'S DRINKING GLASS

pable of holding a quart. The conversation at these festive boards would not bear repetition in polite society, so strongly was it tainted with profanity, vulgarity and coarse jests. Dr. Oliver relates that in lecturing a lodge meeting the volume of smoke arose in the fury of a burning prairie and his address was frequently interrupted by calls to the barkeep for more beer and wine.

Such practices were not confined solely to the lodge. They affected the Grand Body as well, for in 1775 a rule was passed by the Grand Lodge of England that no one should smoke tobacco until the Grand Lodge closed. This rule was evidently ignored, for in 1815 it was revived and reaffirmed.

However shocking these statements may be to the Mason of today, it must not be forgotten that his brethren of two hundred years ago, were simply doing whatever everybody else did and their conduct was but a reflection of the social conditions of those times. The dominant sin of the Eighteenth Century was that of over indulgence. Dr. Emmons, an eminent divine, preached a sermon in 1719 in which he declared that multitudes might be seen every where wallowing in drunkenness.

Even as late as one hundred and twenty-five years ago drunkenness was a common thing. Nearly everybody drank, ministers drank, deacons drank, and laymen drank, while a church ordination service always had more toddy than prayer. Intemperance was found not only in public houses and in public places, but in private families as well. At an ordination service held in Boston about one hundred years ago, the incidental charges connected with the affair included three pails of bitters,

eighteen pails of punch, eleven pails of wine, five mugs of flip and three pails of toddy. It is apparent that the carrying capacity of the divines of that period would make them eligible for membership in the most approved city club of today. As late as sixty or seventy years ago, people raised their barns with whiskey, christened

their children with port wine, went to funerals full of toddy, came home and drank more.

The lodge records of the earliest periods make frequent mention of the hour of refreshment. Brother D. Murray Lyon, the Scottish historian, declares the banquet to have been recognized as an institution by the Masonic Craft by reason of an ordinance proclaimed in the year 1599. One reason assigned for the decline of the old operative societies was the failure to hold the annual feasts and the restoration of these customs by those responsible for the revival of Freemasonry had much to do with its future success. The reception of a new candidate appears from the old records to have been generally accompanied by a dinner. Sometimes the bill was paid from the general fund and at others by each participant assuming his share of the cost. When the Grand Lodge was organized at York in 1725 among the rules adopted were the following:

"Every first Wednesday in the month a lodge shall be held at the house of a brother according as their turn shall fall out.



A MASONIC JUG OF THE YEAR 1760

“The bowl shall be filled at the monthly lodge with punch once; ale, bread, cheese, and tobacco in common, but if anything more shall be called for by any brother, either for eating or drinking, that brother so calling shall pay for it himself, besides his club.

“The Master or Deputy shall be obliged to call for a bill exactly at 10 o'clock if they meet in the evening and discharge it.”

In the records of the Witham Lodge, to which reference has already been made, is a By-Law defining the duties of officers and the penalty for non-compliance, a “bottle of wine to be drunk by the brethren after the lodge is closed, to make them some past amends.”

Dr. Oliver in referring to the time when he served as Master of the Lodge in the early part of the Nineteenth Century spoke of the refreshments as being abstemious and moderate. The amount for each brother being strictly limited to three small glasses of punch and this was seldom exceeded except at the annual festival when a pint of wine was allowed. He says the brethren were disposed to increase the allowance but this was forbidden and no lodge addicted to intemperance could be found.

In their revelry the brethren made a practice of giving to the furniture of the room fanciful titles and to impose a fine of a bottle of wine for calling any article by its proper name. The table was called a workshop, the chairs, stalls; the candles, stars; the bottles, barrels; the glasses, cannon; and the liquor, powder. If person asked “How do you do?” the party challenged, if a Mason would drink to the other's health and when in a mixed company a member of the Craft who desired to make known his affiliation with the society would after drinking turn his glass down.

Lawrence Dermott, in writing concerning the Bacchanalian feasts of the Craft says: “It was thought expedient to abolish the old custom of studying geometry in the lodge and some



A FINE EXAMPLE OF THE MASONIC PITCHERS USED BY OUR CONVIVIAL
BRETHREN OF 1740

of the younger brethren made it appear that a good knife and fork, in the hands of a dextrous brother, over proper materials, would give greater satisfaction and add more to the conviviality of the lodge than the best scale and compasses in Europe."



HALF-NOGGIN—VERY OLD

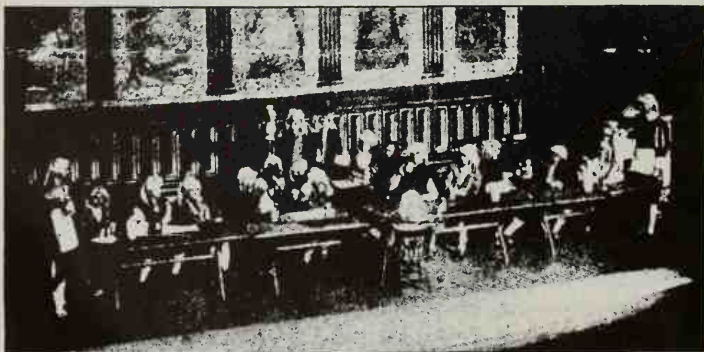
It is not to be supposed that these assemblages of Masons were wholly for the purpose of satisfying the appetite. The minutes of Witham Lodge, at Lincoln, of the date January 2, 1732, record: "Bro. Every recommended Mr. Stephen Harrison, of the City of London, music-master, as a proper person to be a member of this society, and proposed to give a guinea towards the charges of his initiation; Sir Cecil Wray proposed to give another guinea; Sir Christopher Hales, half a guinea, to which Sir Cecil Wray added another guinea; and in regard that Mr. Harrison might be useful and entertaining to the society, the lodge agreed to admit him for the sum of L3, x. 13, d. 6" or about \$17.00 in our money. This goes to prove that our ancient brethren very early recognized music as a liberal art.

Punning was a favorite amusement and was intended to test the mental capacity of the participants. Another pastime was called crambo and required ready wit and keen perception to pass it freely around the board. It consisted in the Master reciting a line of poetry or proposing a toast to which every brother present was expected to improvise a line, and upon his failure to produce a corresponding rhyme he was

penalized by being required to purchase an extra round of drinks for the company.

These carousals did not find favor with the entire membership of the Craft. Some of the brothers were very sensitive over the matter and considered that lodges meeting at taverns were guilty of an impropriety. Accordingly in 1778 a proposition was broached providing for the raising of a sum of money to be used in the construction of a Masonic Hall. One of the arguments offered being that the meetings of the fraternity in public houses gave it more the air of a bacchanalian society rather than one of gravity and wisdom.

It must not be understood that the practices under discussion were confined solely to our English cousins. The records of the Grand Lodge of New York disclose the information that in 1772 Master's Lodge, held at Albany, passed an order that "the Tyler be furnished 12 pint bowls for which he shall be accountable" and anyone breaking them was to forward 8 pence for each one destroyed. Eleven years later the treasurer was ordered to procure for the use of the Lodge one quarter cask of Lisbon or Sherry wine, five gallons of spirits, two loaves of sugar and two dozen glasses. Four years later a rule was passed that no brother be allowed to drink more than one-half pint of wine each lodge night and that the stewards be instructed to see that the rule was fully complied with. An



MASONS AT REFRESHMENT IN 1723—AS POSED BY THE CRAFTSMAN'S CLUB
OF THE UNIVERSITY OF MICHIGAN

evidence of what the conduct of Masons one hundred and fifty years ago may have been is suggested by the first article of a By-Law adopted May 22, 1771, by Solomon Lodge formed at Poughkeepsie, New York: "In open lodge without order or decency a dissolution must be the consequence. Therefore,



A KNIGHT TEMPLAR PLATE, 1743

at the third stroke of the Master's hammer, a profound silence shall be observed, and if any brother curses, swears or says anything irreligious, obscene or ludicrous, offers to lay any wagers, interrupts another brother who is speaking to the Master, or hisses at what he is or has been doing, holds private committees, appears unclothed or with his hat on, or smokes tobacco in open lodge, or is disguised in liquor during lodge hours, such offending brother shall for the first offense be gently reprov'd and admonish'd by the Master, for the second offense shall be fined one shilling, for the third offense be fined two shillings and for the fourth offense to be immediately expel'd from the lodge, and never be admitted again as a member or visitor unless he be balloted for and received in like manner with a strange brother, paying all fines due as per these By-Laws and eight shillings as a new admission fee if he chooses to be reinstated as a member."

St. John's Lodge No. 2, of Connecticut, which was organized February 26, 1754, adopted a By-Law providing that any brother guilty of profanity during lodge hours was to be

fined one shilling and any brother so void of shame as to disguise himself in liquor was to be fined two shillings should he come to lodge in that condition and be dismissed for the night. But whatever may have been the customs and the practices of those fathers in Masonry in the early and formulative periods of the society there were simply reflected in the lodges the same customs and habits that characterized people generally.

It stands to the everlasting credit of Masonry that it has outlived its ancestors and their environment. It has been a pioneer in the movement toward temperance and today drunkenness is a Masonic misdemeanor punished by proper discipline. The habit of patronizing barrooms is not in accordance with masonic ethics. Profanity and coarse jests are seldom heard

in a place of meeting, gentlemanly conduct, intellectuality, culture, and high morality, even to religious severity are apparent everywhere. Thus by a long process of evolution Freemasonry has passed from a convivial association to an institution of strong moral force seeking the elevation of the human mind and the cultivation of the social virtues.



MASONIC JUG, 1770

CHAPTER XVI

SOUR GRAPES

IT must not be supposed that Freemasonry has always enjoyed an era of public favor, or that its acts and secret meetings have escaped the attacks of those who ever seek to cast ridicule upon that to which they have not been invited or which fails to meet their approval. From its very inception, Freemasonry has been an object of persecution and many are the attempts which have been made to bring the society into disrepute, and to destroy its prestige and usefulness.

Such a condition is most natural and is to be expected. The fact that Freemasons select their membership by rejecting those whom they do not consider



CHARLES, DUKE OF RICHMOND, GRAND MASTER 1724

as possessing the necessary qualifications, and the further fact that the major portion of their transactions are conducted behind closed doors, leads to the inevitable result that there should be those who seek to embrace every opportunity to belittle the society and bring it into contempt.

One of the earliest records of sarcasm directed towards the fraternity is to be found in the *London Journal* of February, 1722. The editor makes it known that a rumor has been current to the effect "that a treatise is likely soon to appear abroad wherein the author undertakes to prove that the gypsies are a society of much longer standing than the Freemasons." *The Evening Post*, a year later, announces the publication of a neat pocket volume (for the use of the Lodges of all the Freemasons) under the title of "Ebrietatis Encomium; or, The Praise of Drunkenness," wherein is authentically, and most evidently proved, 1. The Necessity of frequently getting Drunk. 2. That the Practice of getting Drunk is most Ancient, Primitive and Catholick."

In February, 1723, an advertisement appeared in the *Daily Post* concerning the publication of the second edition of the Freemasons, a bombastic poem supposed to be a complete history of the society from the building of the Tower of Babel, as well as an exposure of all its laws, signs, marks, which for so long a time had been kept secret. This was followed by a complete revelation of the hidden mysteries of the fraternity

which appeared in 1724 under the title of *The Grand Mysteries of Freemasons discovered*. In this exposure were given some of the cat-echisms as well as the obligations, signs and other interesting matter concerning the practices of the fraternity which were alleged to have



THE ORIGINAL FREEMASONS' TAVERN AS IT APPEARED WHEN PURCHASED BY THE GRAND LODGE OF ENGLAND IN 1784. SAID TO HAVE BEEN BUILT DURING REIGN OF CHARLES I AND DESIGNED BY INIGO JONES

been found in the custody of a deceased Mason.

Two years later there was published an accusation and defense of Freemasonry between a gentleman and his son, wherein the society is fully discussed with much argument for and against it.

Mist's Weekly Journal published in October, 1724 contains the following item, "We hear that another Ancient Society is started up in town, of Gormogons, of much greater Antiquity and Reputation than the Freemasons: for whereas the latter can de-

duce their Original but from the building of Babel, the former derive theirs from thousands of years before Adam. The order was lately brought here from China by a Mandarin, who is now departed for Rome, to establish a Lodge in that City, as he has done in London. We are informed a great many eminent Free Masons have degraded themselves, and come over to this Society and several others rejected for want of qualifications."

The record of a trial which took place in the civil courts is exploited in the *London Daily Post* of May 18, 1783: "On Thursday, the 16th inst., at the Court of Common Pleas, came on a Trial between Abraham Barrat, Plaintiff, and Henry Pritchard, Defendant. The latter being indicted for an assault upon the former, whose Head he had broken for abusing the ancient Society of Free Masons in a very scandalous manner, and with very indecent expressions particularly relating to some noble persons of the Fraternity mentioned by name. The jury brought in their verdict for the Plaintiff, but considering the very great provocation given, gave only 20s., Damage."

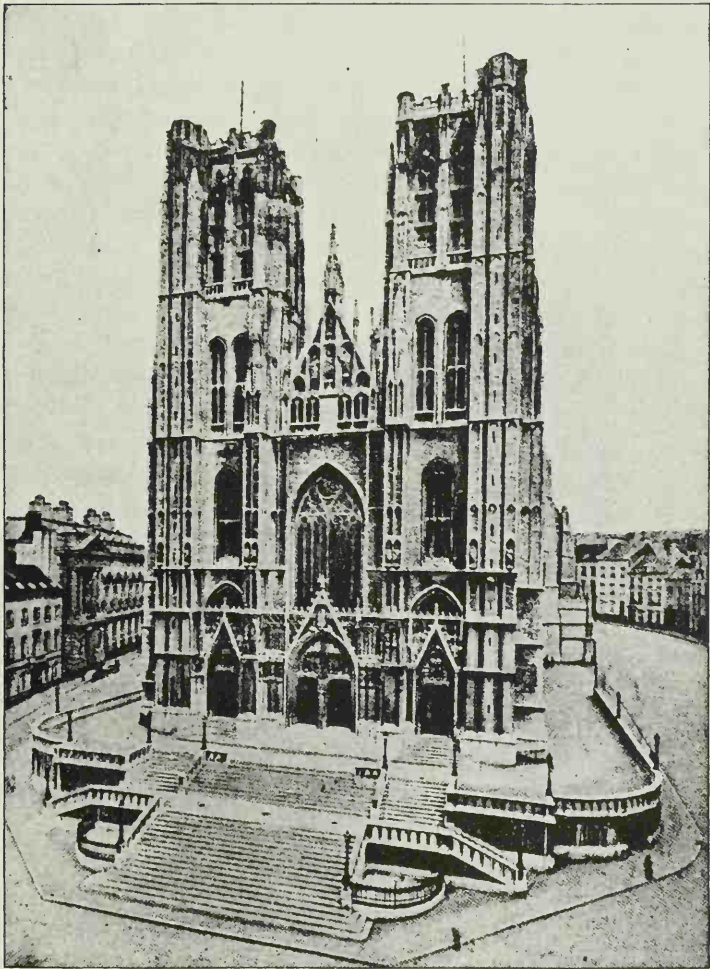


MASONIC APRON OF ROBERT
BURNS

The reader must not be surprised to learn of fistic encounters among the early Masons for the conduct of the brethren of that period was very different from what it is today. The Lodge of Antiquity, No. 178, ordained in 1786 that "if any brother curse, swear, lay or offer to lay wagers, he is to be fined." Another curious item reads as follows: "Bro. John Taylor, being disguised in liquor, he was admonished by the Worshipful and ordered home." On May 6, 1816, "the W.M. caused a Poll, meaning a vote, through the Body for some unlawful language and defamation put upon the Body by the Landlord of this house, when there appeared for a removal from the Queen's Head eight in a majority." Two days later "Prescott Corless, the Landlord, begs pardon and the Lodge remains."

The Minutes of this same lodge record that in 1826, "The W.M. and P.M. were expelled for robbing the chest of thirteen pounds, six shillings and six pence." Here is another extract, dated March 2, 1787: "Bro. Horridge was fined six pence for sleeping in Lodge hours;" and another, "Brother Grundy was fined three pence for assaulting Bro. Horridge in his sleep." A brother of the same lodge was fined three pence for calling Bro. Aldcroft, the secretary, "Red Charles" in open lodge; this was on December 27, 1787. "The Worshipful" of the Lodge was put on discipline on January 24, 1788. The Master was fined two pence for not being "clothed;" also six pence for not appointing a deputy in his absence; and, on March 21, two pence for offering to lay a wager; and Bro. —, on the same date, was fined three pence for saying the Lodge met for no other purpose than drinking, etc. The Secretary concluded his Minutes: "Closed the Lodge at 10 o'clock, but not in as good harmony as could have been wished."

An unusual practice of the early Masons in America was the purchase of lottery tickets. The Grand Lodge of Penn-



CATHEDRAL OF STE. GUDULE, BRUSSELS, BELGIUM, BUILT IN 1220

sylvania, one of the most conservative in the world at a quarterly meeting held March 20, 1779, ordered the Grand Treasurer to buy a ticket in a lottery for use of the Grand Lodge. On June 18, following, the Grand Treasurer reported the purchase of ticket 314 which drew blank. The old American Union Lodge No. 1 located at Marietta, Ohio, in 1779 voted that all money remaining in its treasury from the first day of November succeeding should be invested in tickets of the third class of the United States lottery and whatever might be drawn should remain in the Treasury for the relief of the poor. The examination of other old records shows conclusively that the fraternity considered the purchase of lottery tickets absolutely legitimate and the monies derived therefrom a lawful source of income. It is presumed that the generally poor financial condition of the lodges and the fact that their revenues were limited led them to resort to the purchase of lottery tickets in order that they might derive in an easy manner greater funds for their uses and purposes.

But all the troubles which vexed the society were not from within. Its secretive character and apparent popularity excited the envy and wrath of civil authorities. From the very beginning the Church of Rome viewed the fraternity as a menace to its control of human destiny and set out in the usual crafty manner to destroy its usefulness. The persecution of Freemasons by ecclesiastic authorities is a story which parallels that of the inquisition.

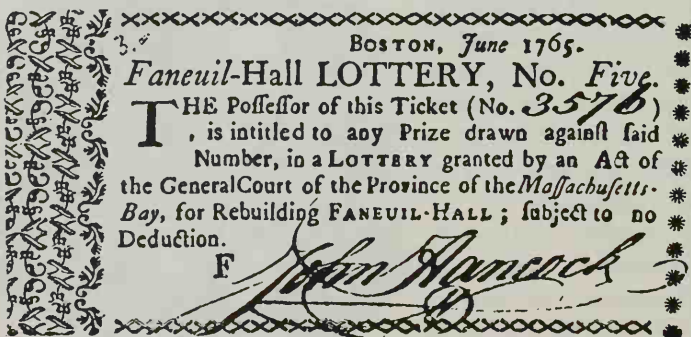
Mackey relates the persecutions which the Freemasons suffered in Holland in the year 1735. "On the 16th of October



ELIZABETH, QUEEN OF ENGLAND, WHO MADE A
SEARCHING INVESTIGATION OF FREEMASONS

a crowd of ignorant fanatics, whose zeal had been enkindled by the denunciations of some of the clergy, broke into a house in Amsterdam, where a lodge was accustomed to be held, and destroyed all the furniture and ornaments of the Lodge. The States General, yielding to the popular excitement or rather desirous of giving no occasion for its action, prohibited the future meetings of the Lodges. One, however, continuing regardless of the edict, to meet at a private house, the members were arrested and brought before the Court of Justice. Here in the presence of the whole city, the Masters and Wardens defended themselves with great dexterity and while acknowledging their inability to prove the innocence of their institution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates and who could give them information upon which they might depend relative to the true designs of the Institution. The proposal was accepted and the town clerk was chosen. He was immediately initiated and his report so pleased his superiors that all the magistrates and principal persons of the city became members and zealous patrons of the Order."

During the reign of Queen Elizabeth, the Freemasons were the object of severe criticism, and that monarch ordered a complete investigation to be made of their activity. This



A FANEUIL HALL LOTTERY TICKET

investigation resulted in a report so favorable to the institution that not only was it permitted to continue, but it excited the curiosity of numerous gentlemen to the extent that they made application to the society. In Germany, the Empress Maria Theresa issued an edict decreeing that all Masons in Vienna should be apprehended if assembled in Lodges, but that edict was brought to naught because Joseph I, the Emperor, was a member of the Craft and exerted his influence in behalf of his brethren. But notwithstanding the ridicule cast upon the society of Freemasons by envious and jealous minded persons and the many obstructions which it was forced to surmount it continued to grow and prosper.

Indeed it was its early popularity which drew to its fold, one of the most unique characters of the Eighteenth Century, that of Joseph Balsamo, known as Count Cagliostro. This man was a rogue of the worst type and possessing a knowledge of chemistry and mysticism, turned his talents into good account by duping the public and bringing money to his own exchequer. In the year 1772, he visited London where, because of his crooked practices, he was thrown into prison. In 1776 he again returned to that city and became connected with the fraternity of Freemasons. He immediately saw in the society, a chance for the further prosecution of his schemes of deception, and immediately invented what he termed Egyptian Masonry, through which he became known as the greatest Masonic trickster of all time. He combined



COMTE CAGLIOSTRO 1745-95. A MASONIC CHARLATAN WHO INVENTED AN EGYPTIAN RITE OF FREEMASONRY

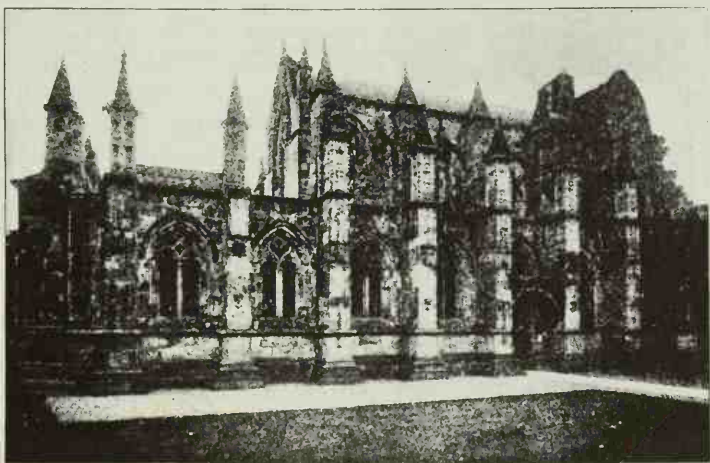
his information on Freemasonry with his knowledge of occultism with the result that he evolved a grand system of Occult Freemasonry, which proved so attractive that it enabled him through a tremendous revenue to maintain a magnificent house in London and later in Paris. He admitted women to his Egyptian Rites and claimed that the object of his masonry was the perfecting of his disciples through moral and physical regeneration in which he used both mesmerism and necromancy. He established lodges in various European cities, his expectations being that he could build up a cult that would bring him immense revenue. He became very bold in his operations, and in 1789, proceeded to the city of Rome where under the very shadow of the Vatican, he organized one of his Egyptian Lodges. This so incensed the Pope considering the fact that for fifty years the Church had been excommunicating Freemasonry without avail, that he had Cagliostro arrested, tried by the inquisition, his books, and manuscripts burned by the public executioner, and he himself condemned to life imprisonment. After serving six years, he fell in a fit of apoplexy and soon died.

CHAPTER XVII

THE RISE OF DEGREES

MANY Masons arrive at an estimate of Freemasonry purely from their knowledge of the Ritual. Never having interested themselves in a study of the circumstances and events which led to the formation of the society, they have accepted the symbolism and esoteric revelations as literal fact, and have arrived at an incorrect idea of the commencement of the fraternity.

Practically nothing is known of the ritual of the old operative guilds to which Freemasonry undoubtedly owes its origin. It is not even known that these craft organizations had a ritual. If they did, it was brief and crude, consisting mainly of an obligation to secrecy as well as obedience to the rules of the society with perhaps some sort of a charge or explanation of the purposes of the assembly. Some writers claim



ROSSLYN CHAPEL—ROSSLYN, SCOTLAND



JOSEPH ROBBINS, A BRILLIANT WRITER OF THE NINETEENTH CENTURY, WHO DID MUCH TOWARD DISPELLING THE MANY ILLUSIONS CONCERNING FREEMASONRY

that in the instruction given candidates, there were certain legends imparted which have since formed the basis of some of the degrees of our various Rites. With the formation of the Grand Lodge of England in 1717, there began the evolution of the Masonic Ritual. The introduction into the fraternity of educated men and the society being in a process of development, great opportunity was offered for the participation

of ritualistic genius and as a result, the ritual commenced to receive much attention. It must not be forgotten that all the so called work of which Freemasonry today boasts is purely modern. It is the product of ritual builders of the Nineteenth Century.

When the Grand Lodge of England was formed, whatever ritual may have been employed was simply based upon the customs and practices of the old operative Craft as they had come to the Masons of that period. It is most natural that the elementary principles of those old societies should have been made the basis of ritualistic projection, and later have culminated in the remarkable system of the present day. To under-

stand that the ritual of Freemasonry is purely modern and the work of later day idealists, we have only to note the radical difference in the work and lectures of the several jurisdictions in the United States.

In the early days of the fraternity immediately following the year 1717, there was but one degree—that of Entered Apprentice. Fellowcraft was a term applied to those who had served an Apprenticeship. Master Mason was an appellation given to one who occupied the position of overseer or presiding officer of a lodge. As late as eighty years after the organization of the Grand Lodge of England, the ceremonials of the society were very crude. The learned Dr. Oliver who was made a Mason in 1801, described the arrangement of the lodge when he was initiated to have consisted of “a long table extended from one end of the room to the other, covered with a green cloth, on which were placed duplicates of the ornaments, furniture, and jewels, intermixed with Masonic glasses for refreshment. At one end of this table was placed the Master’s pedestal and at the other that of the Senior Warden, while about the middle of the table—in the south—the Junior Warden was placed, and the brethren sat round as at a common ordinary. When there

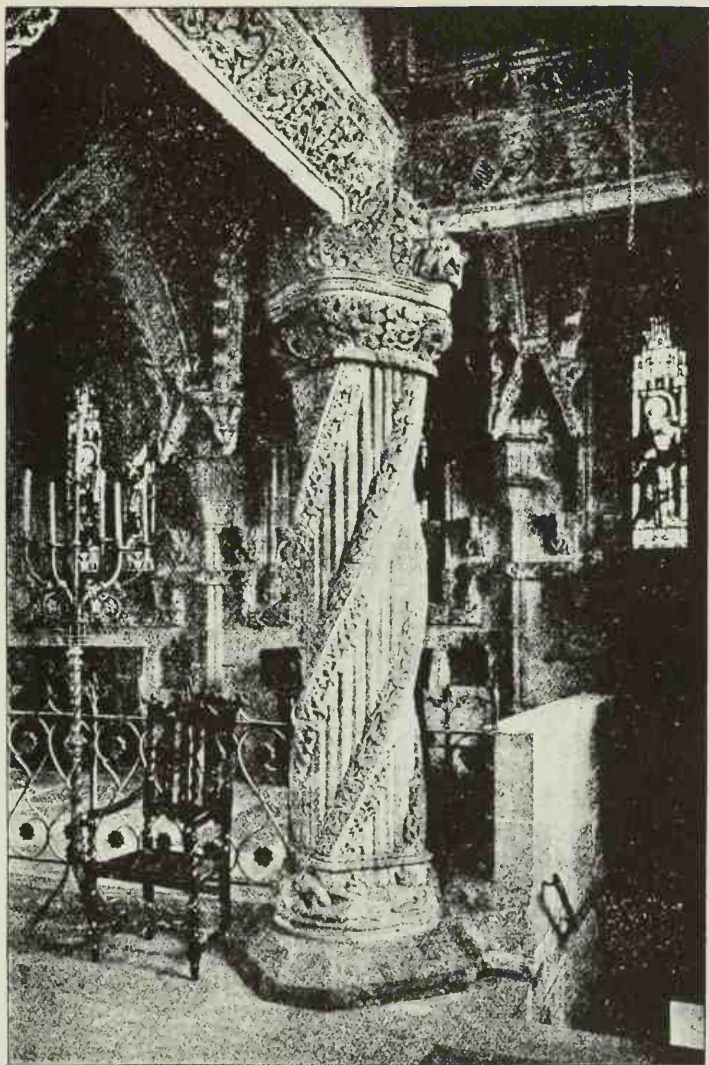


THE QUATUOR CORONATI. THE FOUR CROWNED MARTYRS, IN THE CHURCH OF ST. MICHELE, FLORENCE

was an initiation the candidate was paraded outside the whole, and on such occasion, after he had been safely deposited in the northeast angle of the Lodge, a very short explanation of the design of Freemasonry, or a brief portion of the lecture, was considered sufficient before the Lodge was called from labour to refreshment. The song, the toast and sentiment went merrily round, and it was not until the brethren were tolerable satiated that the Lodge was resumed and the routine business transacted before closing."

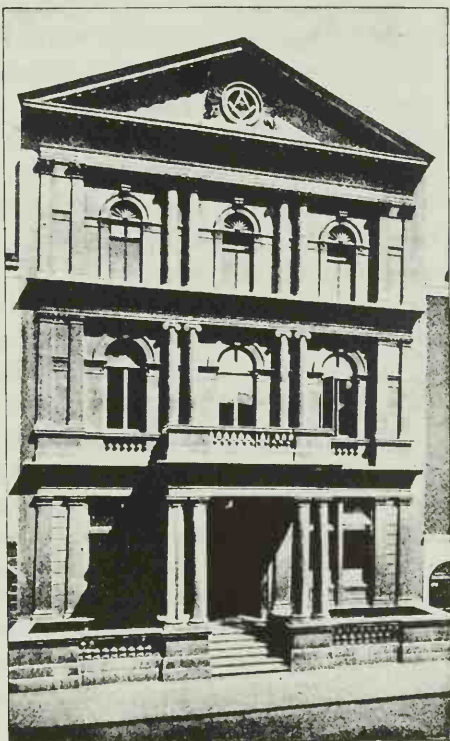
Just when the three degrees came into existence, no one is able to determine. They were undoubtedly the result of evolution and growth. How much of the old one degree ceremonial is contained in the present system of three degrees, none knows and never will know, for it is not possible to secure an authentic ritual of the one degree system as practiced in 1717 nor of the three degrees which came into vogue in the early part of the Eighteenth Century. The Masonic student, in his search for information on this subject, is compelled to rely upon manuscripts and such other scattered data as is available. There is no authentic minute of any lodge prior to 1717 and no minute of any lodge of that period which states that more than one ceremony was ever employed or that apprentices and craftsmen were requested to retire from the lodge while other ceremonies were being performed. But the fact is clearly established that all members of the Society were privileged to attend the ceremony commonly known as the Communication of the "Mason Word."

There is no mention of the three degrees in any lodge minutes in Scotland until 1735. The old lodge records at Melrose, dating from 1678, and even the lodge of Edinburgh with records from 1599 make no reference, whatsoever to three degrees. William J. Hughan of Torkay, England, an eminent authority on the early history of Freemasonry and who has given the subject of the degrees of Masonry much consideration, has the following to say upon this subject: "The



THE PRENTICE PILLAR IN ROSSLYN CHAPEL

third degree was not generally known to the Scottish Lodges until the latter half of the last century, Craftsmen being allowed to take office in the lodge and even to have seats in the Grand Lodge. Some old lodges never worked the three degrees at all, whilst others only did so a century ago. On June 18, 1754, Bro. Vernon tells us the ancient Lodge of Kelso (with records from 1701) discovered "a most essential defect of their constitution," viz., "that this lodge had attained only to the two degrees of Apprentice and Fellow Craft, and knew nothing of the Master's part." This defect was there and then remedied by a Master's Lodge being held. As a great proportion of the members in the old lodges never took the third degree, under the Scottish system, I should think that the "working" generally of such lodges must have partaken to a great extent of the old system of the Craft, prior to the modern degrees, so it was easy for ancient lodges to visit those under the Grand Lodge, both being really followers (for a time) of the older system. As time rolled on, and the Grand Lodge became more powerful, matters were



FREEMASONS HALL—DUBLIN, IRELAND

changed, and the possession of the three degrees became a *sine qua non*, for lodge office and visitation."

Apprentices, Fellow Crafts, and Masters existed for a long period prior to the year 1717, yet there were no Masonic degrees in existence by those names. These terms were used to distinguish grades of standing in the Craft, for so far as the secrets of the fraternity were concerned, all members were equal. It was a law of the old operative guilds that whenever new members were admitted, so many apprentices had to be present at the ceremony. There were then three classes of members and not three separate degrees with special ceremonials and esoteric signs and secrets.

The religious life of England undoubtedly exerted its influence upon the Masons of the Seventeenth Century, for they were Trinitarian, prior to 1717, as is clearly proven from their charges. But when the old operative society changed to a speculative system the fraternity became cosmopolitan and took for its religious creed the Fatherhood of God and the Brotherhood of Man. Findel, the historian, is authority for the statement that in the early part of the Seventeenth Century a movement became apparent in England known as English Deism, which rejected all religious dogma and accepted nothing but reason. This movement became very popular, and soon attracted men from all walks of life from peer to artisan. "It must," says Findel, "have exercised a very important bearing upon the society of Freemasons and may have been a large contributing factor in its passing from an operative to a universal speculative society."

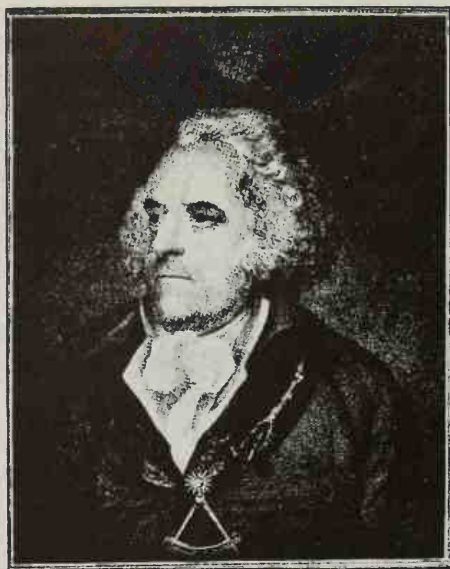
Fifty years ago, Freemasons as a rule, believed that the ceremonies, secrets, and degrees of the Craft as now understood and practiced had existed for hundreds of years dating from the building of King Solomon's Temple. Whenever a Mason was bold enough to ask for the documentary evidence upon which this assumption was based, he was always met with the response that the old records were lost and therefore

it was impossible to prove the long descent of the fraternity and for that reason it should not be questioned. But within the last forty years, some very distinguished and capable men in the person of William J. Hughan and Robert F. Gould of England, made it their business to inquire into many of the claims set up by Masonic enthusiasts with the result that they discovered numbers of old records, lodge minutes, and charges which threw much light upon the early and formula-tive period of the fraternity and proved the falseness of many of the modern claims of the society.

The first books written upon Freemasonry and which, for a long time served to guide the Craft, have no historical value whatsoever. They were simply the result of ambitious Masonic historians who knew little of the real development of the fraternity and who relied solely upon their imagination to create a fiction which they panned off as the legitimate history of the Craft.

The oldest Masonic record of the third degree yet discovered is dated 1725, and is in connection with the society to which only Master Masons were eligible. Kilwinning Lodge styled by some the Mother Lodge of Scotland seems to have had no Master's degree until 1737, when it acquired a knowledge of this degree as a result of a visit received from some brethren of London. It must be recalled that in this period of the world there were no telephone, telegraph, wireless apparatus, or daily newspaper. As a result, information traveled very slowly and particularly in the matter of Masonry it would be several years before a practice adopted by one group of Masons became known to another group fifty miles away.

It is now the opinion of the very ablest Masonic students that the division of the Masonic degrees was the work of the Revivalists in the early part of the Eighteenth Century and before that period there was but one degree and one initiation which served for all.



WILLIAM PRESTON, WHO ELABORATED FREEMASONRY INTO THREE DEGREES

In the year 1717, the whole body of the fraternity consisted of Entered Apprentices only. In the old charges collected by Anderson and approved in 1722, Fellow Craft is introduced as being a necessary qualification as used in the line "no brother can be a Grand Master unless he has been a Fellow Craft before his election." Laurence Dermott, a writer of the period, explains "they were

called Fellow Crafts because the Masons of old time never gave any man the title of Master Mason until he had first passed the chair."

Between 1721 and 1738, the system of degrees was undoubtedly worked out. Anderson who in the latter year published his second book of Constitutions changed the wording and phraseology of the old charges to suit the new order of affairs and said "A prentice, when of age and expert, may become an Entered Apprentice or a Freemason of the lowest degree, and upon his due improvement, a Fellow Craft and a Master Mason. The drama of Hiram Abiff as we find it in the modern third degree was invented or adapted about the year 1723, and was related as a legend or story.

In the now famous Rosslyn Chapel in Scotland, is a beautiful and original pillar, known as the Prentice Pillar. There



THE FOUR CROWNED CRAFTSMEN OR MASON SAINTS

Title page of a parchment book in possession of the Public Library of the City of Ghent, Belgium, giving names of Masters and Officers of Ghent, Masons from 1616 to 1700. The legend of the Four Crowned Martyrs is that they were Mason builders who were beaten to death in Rome on the sixth day of the Ides of March 300 A. D., by order of the Emperor Diocletian.

is a fiction that the Master Mason who was in charge of the erection of the Chapel not understanding the drawings for this column, returned to Rome, Italy, whence he had come, to consult the architect or to see some similar pillar. During his absence, an apprentice conceived the idea that he could chisel the design and complete the pillar, which he did, and in due time it was set in place at the entrance to the Crypt. On the return of the Master, he was shown the beautiful pillar and at once became envious. Inquiry was made among the workmen to know who had executed that particular piece of work, and when he learned that it had been wrought by an apprentice, he became so angry that, picking up a mallet, he struck the craftsman on the forehead and killed him instantly. This atrocious deed caused the workmen great indignation, and the evidence of their wrath was made a matter of record in several heads carved in stone, one of them with a deep scar on the right temple. These are located in different places in the walls and under the roof of the chapel, and said to be commemorative of the skilled but unfortunate apprentice.

This story, in connection with the Prentice Pillar, would seem to indicate the existence of a legend which may have been taken up and incorporated into the Masonic ritual in its early evolution, and which later developed into the Hiram legend with which all members of the fraternity are familiar.

The conclusions then are that the division of Masonry into three degrees grew up somewhere between the formation of the Grand Lodge of England in 1717 and the year 1730. But so gradual was the change and so slight were the additions made from time to time that it is impossible to arrive at any definite period as to just exactly when the separation took place. This is one of the most forcible evidences that Freemasonry is the product of an evolution.

No degrees beyond that of Master Mason were recognized until the year 1813, when for the sake of harmony and union, it was agreed to adopt the Royal Arch as a concluding part

of the third degree. This was done to satisfy the seceders or Atholl Masons who had evolved the Royal Arch degree as a part of their Masonic system and had added it as a separate or fourth degree. However, the old Grand Lodge of England refused to recognize the Royal Arch as a separate degree but in order to restore harmony in the then disturbed condition of Masonry, and to bring the seceders back into the Masonic fold, they did consent to recognize the Royal Arch as a concluding part of the third degree. Under the articles of union, which were adopted, it was declared and pronounced that pure ancient Masonry consists of three degrees and no more, they being Entered Apprentice, Fellow Craft, Master Mason, and the Supreme Order of the Holy Royal Arch.

CHAPTER XVIII

THE GROWTH OF THE RITUAL

THE impression which the newly made Mason acquires of the fraternity is formed almost wholly from that which he derives from the presentation of the ritual. The ritual may be said to be of two kinds; the esoteric, which is never put



A BIT OF RURAL ENGLAND IN THE SEVENTEENTH CENTURY

in legible form but is communicated from mouth to ear, and the monitorial portion consisting of that part which deals in a general way with the symbolism of the society and for convenience is usually issued in printed form. Because of the great stress which has always been placed upon the ritual, it has been a difficult matter for the average Mason to separate it from the fundamentals of the society.



A FAVORITE PICTURE OF WILLIAM PRESTON, THE
DISTINGUISHED RITUALIST

The ritual employed at the time of the revival of Masonry in 1717 was undoubtedly very crude. It was lacking in exact language and its presentation depended largely upon the literary ability of the presiding officer. If his talents were sufficient to permit him to dilate upon the various phases presented, it assumed a most interesting and entertaining character, otherwise it was meagre and barren.

Simultaneously with the issuance of the first Book of Constitutions, Dr. James Anderson and Dr. Desaguliers devoted themselves to the arrangement of the Masonic lectures, putting them into questions and answers after the form of catechisms employed by the Church. In the meantime the fraternity was progressing and a revision of the Anderson Lectures was called for in order to correct certain imperfections. This work was intrusted to Martin Clair, who afterwards became Deputy Grand Master. He added a few scriptural admonitions and is also credited with an allusion to the five human senses. A few years later Thomas Dunckerley, who was regarded as the most intelligent Freemason of his day and who possessed no small amount of literary ability greatly extended and improved the lectures. He introduced very many christian allusions. The lectures of Dunckerley were the standard in England until the year 1763 when the Rev. William

Hutchinson, revised and improved them. He set up the claim that the third degree was distinctly Christian and that the three degrees referred to the three great dispensations namely: the Patriarchial, the Mosaic and the Christian. In the Hutchinson lectures are presented, for the first time the three great pillars, Wisdom, strength, and beauty. This ritualist also is credited with having introduced the four cardinal virtues and their teachings.

Two men were more largely responsible for the evolution of the ritual of Freemasonry than any others. These were William Preston of England and Thomas Smith Webb of America. To these Craftsmen Masonry is deeply indebted for much of the ritual of the present time. It is true that there have been others who have contributed to its development but for the most part their contributions have consisted merely of extensions or amplifications of Preston and Webb who laid the foundations and made possible whatever element of success, or power of charm is to be found in the work of the present day.

William Preston was born at Edinburgh in 1742. His father, being a gentleman of culture, saw to it that the education of his son was not neglected. The training given the youth, especially prepared him for the important work which he was later on to perform in the interest of Masonry.

Preston was made a Mason in 1772 in



THOMAS DUNCKERLEY, WHO CONTRIBUTED TO
THE DEVELOPMENT OF THE MASONIC RITUAL

a lodge meeting at the White Hart in the Strand. The lodge in which Preston was initiated was not recognized by the Grand Lodge of England but later went over and became a constituent of the legitimate Grand Lodge. He was in due time elected Master and made it his business to fully inform himself concerning the general rules of the society in order that he might discharge his duties to the very best of his ability. One of his first acts was to enforce discipline and this with certain other changes in the manner of procedure which he adopted led to the charge being made against him that he was introducing innovations into the society. Altho beset by many discouragements and embarrassed by the criticisms of the poorly informed, Preston persisted and wherever instruction could be acquired, thither he directed his way. He even sought conversation with the most experienced Masons from other countries. In due time, he became an authority upon Masonry. He convened his friends once or twice a week and revealed to them that which he had learned with the result that his lectures commenced to be popular, so much so, that in 1772 a Grand Banquet was given him at the Crown and Anchor Tavern in the Strand at which officers of the Grand Lodge of England were present as well as many other distinguished members of the Craft. On this occasion Preston delivered a lecture on Masonry, which was so well received that it was printed in the first edition of the illustrations of Masonry published by him near the close of that year.

So successful had he been thus far that he applied himself with even greater zeal in the interests of Freemasonry. He employed skillful brethren at his own expense to visit different towns and country lodges for the purpose of gaining all the information that was possible. In due time, he arranged his system of Masonic lectures in which were embodied many of the ritualistic gems which are heard in every Masonic Lodge at the present time.



MELVIN M. JOHNSON OF MASSACHUSETTS, IN THE FULL REGALIA OF GRAND MASTER. *The Apron, Cuffs and Collar are English, while the Hat is traceable to Colonial influence.*



INIGO JONES, A CRAFTSMAN OF THE
EARLY PART OF THE SEVENTEENTH
CENTURY, WHO MADE THE FIRST
MOVABLE SCENERY FOR THEATRES

It is to him that Masonry owes the extended system of catechisms now so much in vogue. It is true that Preston did not originate this particular method of imparting Masonic instruction, both Anderson and Desaguliers having used it. The catechetical form was probably derived from that of the church being patterned after the manner of questions and answers. Findel in his history gives what is alleged to be the examination of a German

Stone Mason, which he declared to have been in use in the Fourteenth Century and which is in the form of questions and answers.

Dr. Oliver claimed to be in possession of what purported to be a formula, which he alleged to have been used during the Grand Mastership of Archbishop Chichely, in the reign of Henry VI, and from which (Rem. of a Sq., page 11), he makes the following extracts:

“Q. Peace be here? A. I hope there is. Q. What o'clock is it? A. It is going to six, or going to twelve. Q. Are you very busy? A. No. Q. Will you give or take? A. Both; or which you please. Q. How go squares? A. Straight. Q. Are you rich or poor? A. Neither. Q. Change me that? A. I will. Q. In the name of the King and Holy Church, are you a Mason? A. I am so taken to be. Q. What is a Mason? A. A man begot by a man, born

of a woman, brother of a king. Q. What is a fellow? A. A companion of a prince, etc.”

Preston continued to be the great Masonic Luminary until December 17, 1777. At that time the Lodge of Antiquity of which he was Master determined to observe the festival of St. John by forming a procession and marching to St. Dunstan's Church a short distance from the tavern where the Lodge met. It appears that at that time all Masonic processions were prohibited by the Grand Lodge of England, without special dispensation. This Preston did not think necessary to procure and in due time, he with nine of his brethren assembled at the place of meeting, invested themselves with Masonic regalia and marched to the place of worship, and listened to a sermon. These audacious brethren then returned to the Lodge Room. The Grand Lodge of England upon learning of the incident, expelled Preston and several of his companions from the fraternity. Ten years later he was restored to his honors and dignities and again resumed his labors for the advancement of the society. He died at the age of 76, on April 1, 1818. Notwithstanding the humiliation caused him by the fraternity he left \$1500, the proceeds therefrom to be devoted to teaching the work and lectures as arranged by him. He also left \$2500 to the Masonic charities of the Grand Lodge of England.

The expansion of the Masonic ritual in America is largely due to the labors of Thomas Smith Webb. This distinguished Craftsman was born in Massachusetts in 1771. He received an excellent education and at once took up the trade of a printer. He was initiated in Rising Sun Lodge of Keene, New Hampshire, in 1792. He very early commenced his work as a Masonic teacher and during his life gave much of his spare time to the cause of the Craft. In 1797, he published the first edition of his *Freemason's Monitor or Illustrations of Masonry*. He acknowledges in the preface of his book, his great indebtedness to Preston for the observations of the first

three degrees but very frankly states that he rearranged Preston's system for the reason that it was not agreeable to the mode of working in America. The work of Webb, however, possesses much originality and shows that while that which he accomplished was influenced more or less by the Prestonian system of lectures, yet he did not follow it accurately. In 1801 Webb removed to Providence, R. I., and in due time became Grand Master of the State.

His death occurred on July 6, 1819, at Cleveland, Ohio, from an attack of apoplexy. Webb has been referred to as the ablest Masonic ritualist of his day. He laid the basis of the present system of work and lectures in America and while his knowledge of philosophy and symbolism was far from profound, yet his ritualistic skill and devotion to the cause resulted very largely in advancing the fraternity.

In 1810, the Grand Lodge of Massachusetts formally adopted the Webb-Preston ritual, and this marked the beginning of the growth of the ritual in America.

The doctrines of Freemasonry are the same wherever Freemasonry is found.

The ritual, however, varies greatly in the Masonic jurisdictions of the world, due to the fact that in each Grand Lodge its development has been left to the caprices and inventive genius of the individuals who were charged with its care and propagation. For this reason there is great variance in the ritual of Masonry and it can be truthfully



THOMAS SMITH WEBB, THE FATHER OF THE
AMERICAN MASONIC RITUAL

said that no two jurisdictions use work which is identical. The signs and modes of recognition are practically the same the world over. In some places the degrees are short and embody only those essentials which were common to the fraternity in its early periods. In other jurisdictions the work is made very elaborate by the injection into it of lengthy paragraphs all the conception of some ritual builder, who imagined that that which he had to present, not only was a highly desired embellishment, but added much to the real value of the work.

The lecture as given by the Senior Deacon in the State of New York, in the Second Degree is extremely long, in which are extended dissertations upon the Seven Liberal Arts and Sciences. In a number of Western Jurisdictions there is quite a long lecture in the Third Degree on the nine classes of emblems, which is not at all used by some of the older Grand Lodges of the East.

In Pennsylvania the drama of the Third Degree is very simple and is enacted by the Master and Wardens from their respective stations, after which the story is told to the candidate resulting in his final raising as a Master Mason. In the State of Illinois the second section of the Master's degree has been highly dramatized so much so that its presentation requires actors of ability.

Originally the Hiram legend or the story of the Master Builder was merely related as a story and was given in this form as a part of the Third Degree for many years. Its dramatization with its character actors, costumes, and various trappings is merely the result of modern ritualistic extension.

In an article entitled "The cause of Divergence in Ritual" by Roscoe Pound, a distinguished writer of Massachusetts, the following reasons are assigned for the very great differences existing in the rituals of the several jurisdictions. They are as follows:

1. Masonry was transplanted to this country while the ritual was still formative in many respects in England.



PAUL REVERE OF REVOLUTIONARY FAME, WHOSE CHARGES TO THE MASTER WARDENS AND BRETHREN ARE TO BE FOUND IN NEARLY EVERY INSTALLATION SERVICE

2. There were several foci, and as it were, several sub-foci, of Masonry in the United States, from each of which was transmitted its own version of what it received.

3. The schism of ancients and moderns which obtained in England in the last half of the Eighteenth Century, led to two rituals in this country during the formative period of American

Masonry, and later these were fused in varying degrees in different jurisdictions.

4. It was not until the end of the Eighteenth Century in England, and not until the first quarter of the Nineteenth Century in this country, that literal knowledge of the work was regarded as of paramount importance. Moreover complete uniformity of work does not obtain in England, where two distinct schools perpetuate the work as taught by ancient Masonic teachers of the first part of the last century.

5. New Grand Lodges were formed in this country by the union of Lodges chartered from different states, and these unions gave rise to all sorts of combinations.

6. Each jurisdiction, when it established a Grand Lodge, became independent and preserved its ritual as it had received it, or made it over by way of compromise or worked it out, as a possession of its own.

CHAPTER XIX

FREEMASONRY IN AMERICA

THE coming of Freemasonry to the western shores is a subject of more than passing interest to the Masonic student who realizes that in free America the fraternity has had every opportunity for growth and development without interference on the part of either church or state. It is in America that we find Masonry to have reached its highest development and where it has assumed the institutional character of those great forces which contribute to the upbuilding of humanity.

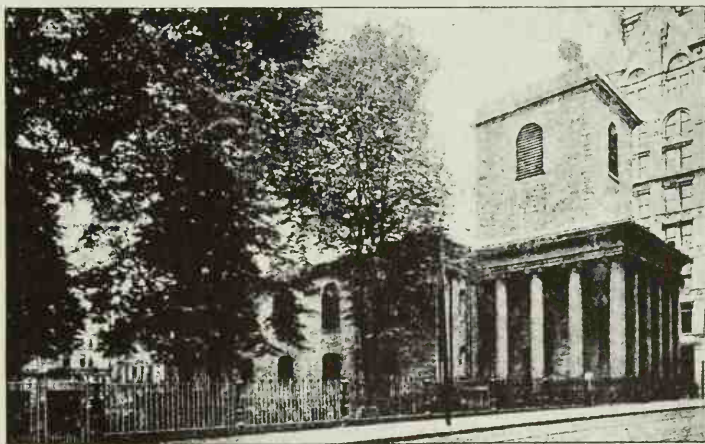


THE MASONIC STONE OF 1606

Just when the first Freemason put foot upon American soil is unknown. In the year 1827, Dr. Charles T. Jackson of Boston, while making a survey of Nova Scotia discovered a large flat slab of rock, badly disintegrated, upon which were engraved the square and compasses, the universal emblems of Freemasonry, together with the date 1606. The inscription was deeply cut and while much worn by time and the elements, it was easily discernable. Dr. Jackson found this curious Masonic relic lying along the shore and partly covered with sand. Just where this stone came from and what led to its being selected as a suitable object for a Masonic inscription will probably never be positively known. From the fact that the rock is similar to that of the vicinity lead Judge T. C. Haliburton, a writer in 1829 to declare that it had evidently been inscribed by the French

as a memorial of their formal possession of the territory. This is the earliest evidence of Freemasonry to be found in this country, and is probably the relic of some early pioneer who thought well enough of the fraternity to leave its traditional mark on imperishable rock. A curious thing in connection with this stone is that it remained in the possession of Judge Haliburton until the year 1837, when he gave it to the Canadian Institute of Toronto to be inserted in the wall of a new building, then under construction. The workmen who received it were directed to place it with the inscription exposed. Whether ignorantly or intentionally they disregarded their instruction and covered it with mortar and to this day it has never been discovered altho generous rewards were offered for its recovery.

A claim has been made that Freemasonry appeared in the State of Rhode Island at a very early period, from the fact that a resident of Newport found among the effects of a relative, a dilapidated document from which could be made out the story that in 1656 or 1658, Abraham Moses was given "the degrees of Masonry." This evidence, however, is of little value and it would be discredited by competent students



THE PRESENT KING'S CHAPEL, BOSTON, MASS.

from the fact that the document speaks of the degrees of Masonry, when as a matter of fact there was but one degree in Masonry until well toward the middle of the Eighteenth Century.

Jonathan Belcher, who was colonial Governor of Massachusetts 1730-41 visited England, immediately following his graduation from Harvard College. He remained in the British Isles for six years



DANIEL COXE

and while there was made a Mason, the date of his initiation being given as 1704. One year later he returned to Boston and there is reason to credit him with being the only Mason in the city at that particular time.

In establishing certain property rights to the title of King's Chapel in Boston in 1712, the discovery was made that a lodge of Masons had met in this chapel in 1720, although these assemblies were of short duration. The generally accepted supposition is that this organization was an army lodge attached to a regiment of British troops.

There is a curious record in the archives of the port of Boston, showing that on September 18, 1721, the vessel "Freemason" cleared from Boston for the West Indies. As this vessel appears to have been owned by a resident of that city, it is fair to suppose that the owner or skipper was a

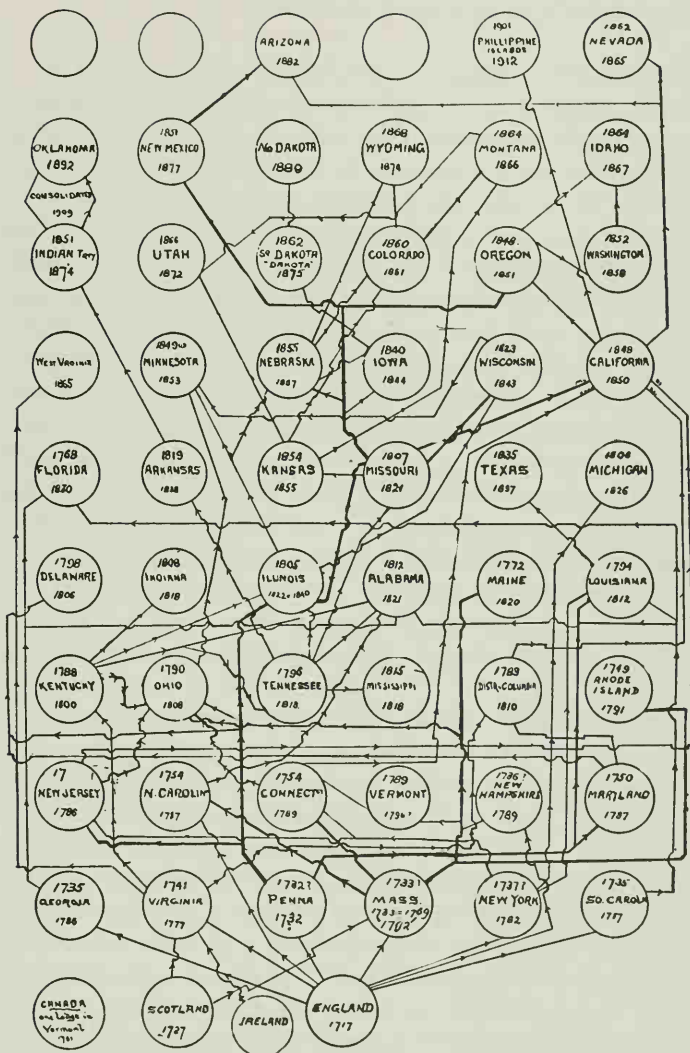


CHART PREPARED BY JAMES H. WRATH OF NEW MEXICO, SHOWING DESCENT OF AMERICAN GRAND LODGES

Freemason. Whoever, he may have been the fact remains that he must have been zealously devoted to the Craft to name his ship as he did.

In the year 1730, Daniel Coxe, a resident of Philadelphia, made a journey to England for the purpose of trying to perfect a title to about one-half of the Continent of North America, which he claimed to own by virtue of a grant to his father who had been physician to Charles I. and Charles II. of England. It has never been denied that Coxe was in England on January 29, 1731, for on that day he is credited with having been present at a meeting of the Grand Lodge of England, and during that same year was registered as a member of Lodge No. 8, at the Devil Tavern. There is evidence that on June 5, 1730, the Grand Master of England appointed Daniel Coxe as provincial Grand Master for the provinces of New York, New Jersey and Pennsylvania for a period of two years, and this has led some to credit Coxe with being the founder of Freemasonry in America. But inasmuch as Coxe was in England, in 1730-31 and there is nothing to indicate his presence in America between 1724 and 1734, it is presumed that Daniel Coxe never made any use of the authority conferred upon him and cannot in any sense be considered as the founder of Freemasonry in this country.

There is sufficient evidence to justify the belief that as early as 1730 Masonic Lodges assembled in Philadelphia, but these assemblies were without any charter or warrant from a constituted governing Grand Body. They were, as we now understand Masonry, irregular and clandestine. They were probably composed of Masons, who had reached the shores of America and who sought to continue the same intimacy and conviviality which they had enjoyed in the English lodges of which they were members. There is nothing to show that the lodge or lodges which assembled in Philadelphia in 1730 claimed any authority either directly or indirectly from the recognized Mother Grand Lodge of the world, the Grand Lodge of England.

In this connection it is interesting to note the affiliation of Benjamin Franklin. At the time of the appearance of Masonic Lodges in Philadelphia, Franklin was not a member of the Craft. He was 24 years of age and was publishing a weekly newspaper. In an issue of December 8, 1730, he printed an alleged exposure of Masonry, which had been circulating in England for some time. It is curious to note that one year after the publication of the so-called Masonic Expose, Franklin was made a Mason in a Philadelphia Lodge, which possessing

no authority for the conferring of the honors of Masonry assumed its right to invest all who knocked at its doors with the principles of the art.

Franklin evidently took some interest in the society, for the *Pennsylvania Gazette* in 1732 speaks of him as a Junior Grand Warden. It is apparent from an examination of such historical data as is available that Pennsylvania is entitled to credit for having had within its borders as early as 1730, the first semblance of Masonic Lodges in this country although such assemblies according to the present canons

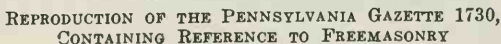
of Freemasonry must be considered to have been irregular and illegitimate.

The first authorized representative of the Grand Lodge of England to exercise authority in America was Henry Price, who under date of April 2, 1733, received from the Right Honorable and Right Worshipful Anthony Viscount Montague, Grand Master, of Free and Accepted Masons of England a deputation declaring "We have Nominated, Ordained, Constituted and Appointed and do by these presents Nom-



BENJAMIN FRANKLIN

Henry Price was a native of London and saw the light of day in 1697. The record upon his gravestone states that he removed to Boston in 1723, but he must have returned to England for the minutes of the Grand Lodge of England, state that in 1730, Price was a member of Lodge No. 75, meeting at Rainbow Poppy House. This Lodge is still in existence and is known as Britannica No. 93. Returning to Boston in 1733, Price at once, formed a Provincial Grand Lodge. He immediately received a petition for the organization of a Lodge in Boston and on August 31, 1733, there was set to work the first legitimate and regularly consti-





HENRY PRICE, FOUNDER OF FREEMASONRY IN
NORTH AMERICA

tuted lodge of Masons on the American continent.

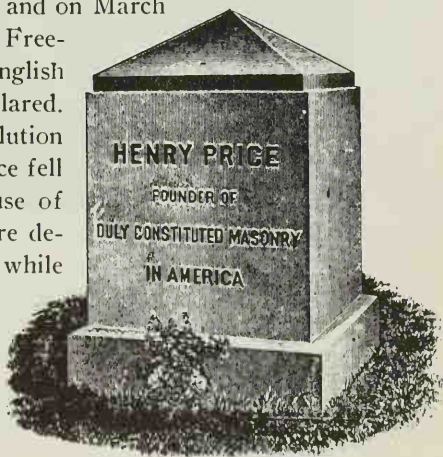
One objection which has been urged against the legitimacy of Price's warrant is the fact that in the minutes of the Grand Lodge of England there is no mention of it and nothing to show that it was ever granted by the Grand Lodge in any form whatsoever. Melvin

M. Johnson of Boston, a historical writer, whose accuracy cannot be questioned and to whom the author is indebted for much of the information contained in this chapter, points out that the records of the Grand Lodge of England were very carelessly kept in its early days and further the warrant which came to Price was not a charter from a Grand Lodge, but on the other hand was authority from the Grand Master of the Grand Lodge of England to organize lodges in America. The correctness of Brother Johnson's assumption will not be questioned, when it is remembered that in those early periods Masonry was very loosely organized. And considering the power granted to individuals to invest worthy men with the attributes of Freemasonry without the formality of initiation in order that the art might be propagated, it is reasonable to assume that a Grand Master would have authority to issue warrants without the sanction of his Grand Lodge. In 1734 the commission of Henry Price was made to extend over all North America.

In the meantime Benjamin Franklin had become the head of the Masonic Fraternity in Philadelphia and realizing the irregular condition of the Lodges existing in that city sent a letter to Henry Price under date of November 28, 1734, in which he acknowledged the want of lawful authority and prayed that Henry Price by virtue of his commission from Great Britain which had been extended over the whole of North America, would confirm, the Brethren of Pennsylvania, etc., admitting that the Grand Master of Pennsylvania would thereafter yield his chair whenever the Grand Master of North America, to-wit: Henry Price, should be present.

It is apparent from the above that Franklin sought to bring Masonry in Pennsylvania into harmonious relationship with legitimate Masonry of the world as it was then known. Masonry in Pennsylvania continued to exist until 1738, when it ceased entirely. It was, however, revived by Franklin in 1749. He appealed to Thomas Oxnard, the successor of Henry Price as Provincial Grand Master of America for the rights and privileges to work Masonry in the State of Pennsylvania. This authority was granted and that jurisdiction underwent a revival.

In 1775 the young colonies commenced to experience trouble with their mother country, and on March 8, 1777, the Independence of Freemasonry in America from English dictation was formally declared. During the war of the Revolution such Lodges as were in existence fell more or less into decay because of the heroic sacrifices which were demanded from the people but while lodges were not so active the spirit of the fraternity was re-kindled and blazed high in the breasts of those sturdy Free-



MONUMENT ERECTED TO HENRY PRICE

masons of early colonial days. At the close of the Revolutionary War the country commenced to assume self-government and rapidly increased in prestige. As the country grew, likewise Freemasonry. As new states were formed and pioneers moved westward they carried with them principles of the Society and a thriving community was no more than established until evidences of Freemasonry appeared which resulted in the formation of Lodges of the mystic art. Today there is scarcely a village or hamlet in America which does not boast of its Masonic Lodge and nearly two and one-half million men, the pride of America, hold allegiance to the institution. While Pennsylvania may rightfully lay claim to the first Masonic Lodges yet it is to Henry Price we must look for the first lawfully constituted Masonic authority in this country and the Grand Lodge of Massachusetts has just cause to assume the distinguished title of the Mother Grand Lodge of America.

CHAPTER XX

THE ABDUCTION OF WILLIAM MORGAN

THE history of Freemasonry in the United States would have been uneventful and, for the most part, marked by harmonious development extending over a long period of years had it not been for something which transpired in Batavia, N. Y., in 1826—almost one hundred years ago.

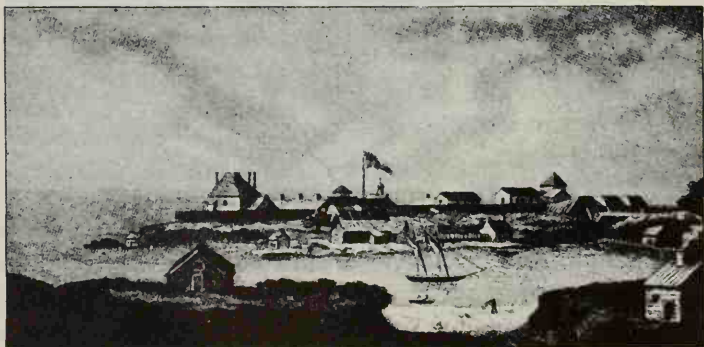
There lived in this city at that time, a man of dissolute habits and questionable character, by the name of William Morgan. Morgan was born in Culpeper County, Virginia, in 1775 or 1776. In 1819 he was married to a girl sixteen years of age, and two years later moved to Canada and became a distiller. Fire destroyed his brewery and reduced him to poverty, after which he moved to Batavia, New York, and followed the trade of a stone mason until the time of his disappearance, in 1826.



WILLIAM MORGAN FROM AN OLD PRINT

Although he met occasionally with the lodge at Batavia, no one knows when or where he was made a Mason. In 1825 a petition for the formation of a Royal Arch Chapter was in circulation, and Morgan signed it. Because of his careless habits, objection was made to his becoming a member and a new petition was prepared and Morgan's name omitted. When he learned of this, he became highly offended and at once turned against the fraternity.

At this time, David C. Miller, who was said to have received the Entered Apprentice Degree in Albany, N. Y., and had been stopped by objection, was publishing the local newspaper. Learning of Morgan's defection, he joined with him in a campaign against Freemasonry and the two rogues proposed to publish an exposé of the fraternity in Miller's paper, which they expected would yield them substantial revenue. At first the Masons of Batavia paid no attention to the affair, but when it became apparent that Morgan and Miller proposed to carry out their intentions, a crowd of about forty persons assembled in front of Miller's place of business and threatened to destroy it. Nothing, however, was accomplished, but shortly after, an attempt was made to burn the place. The Masons were immediately charged with arson, notwithstanding they offered a reward of one hundred dollars for the apprehension of the incendiary. There has always been a



OLD FORT NIAGARA, NEW YORK, WHERE MORGAN WAS KEPT FOR A TIME

suspicion that the place was fired by Miller himself although the guilt was never fixed. Soon after, Morgan disappeared, and was never again heard of. Naturally the Masonic fraternity was charged with having resorted to foul means to remove him from this life.



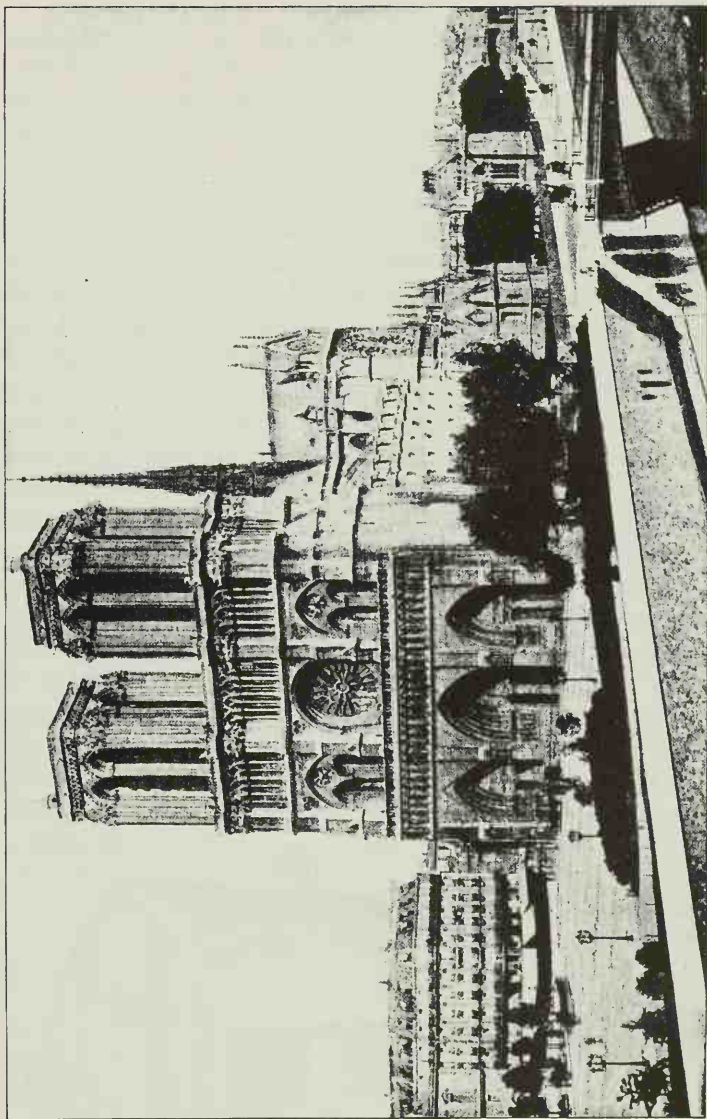
THURLOW WEED, LEADER OF THE ANTI MASONIC MOVEMENT

The disappearance of William Morgan created a great furore and in due time knowledge of the circumstances was carried to all sections of the United States. The fraternity came in for severe condemnation with the result that the Morgan incident was made the basis of a bitter campaign against the fraternity which later developed into the Anti-Masonic excitement which will be discussed in a following chapter.

In 1881, there appeared in the *Chicago Tribune*, an article written by Thurlow Weed, which purported to be a correct story of the abduction of William Morgan. There were so many errors in the story either due to the lapse of time or the faulty recollection of Mr. Weed, that it provoked James Aigin of Delaware, Ohio, to submit the following account of the Morgan incident.

The statements enunciated by Aigin are probably an authentic recital of the Morgan incident and may be accepted as substantially true. His story is as follows: "Your correspondent is now eighty years of age, and since 1849 has been

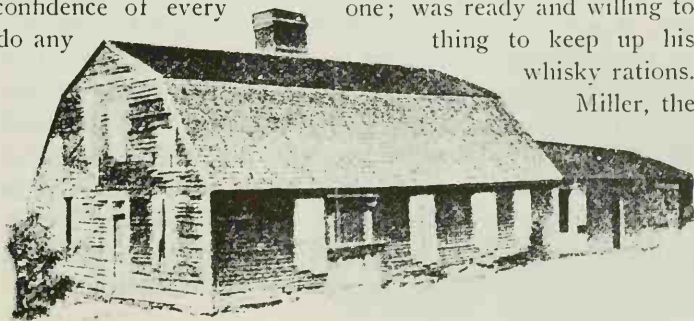
an active member of Hiram Lodge No. 18, F. and A. M., at this place, Delaware, Ohio, and for many years a Royal Arch Mason. He was born in Buffalo, New York, and when twenty-four years of age went to Andover, Massachusetts, and other places, and in 1827 returned to Canandaigua, New York; which was just after Cheesboro and Lawson were imprisoned, under sentences for aiding in the abduction of Morgan. Cheesboro and Sawyer were sent to prison for one year each, and Lawson for six months. The writer soon went to Rochester, and lived there and at Pittsford, seven miles from Rochester, from 1827 to 1832. The latter place was the home of Weed, and was forty miles from Batavia where Morgan lived. At Delaware, Ohio, the writer became intimately acquainted with Dutton, who was a Master Mason, and who had lived at Batavia, New York, and was a member of the Masonic Lodge there at the time of Miller's first publication of Morgan's so-termed exposé of Masonry. Dutton died and was buried here by the Fraternity about twenty-six years ago; the writer helped to nurse him in his last illness, and often talked with him about the Morgan affair, and Dutton gave minute account of the action of the lodge at Batavia and of the feelings and purposes of the Masons there. Thurlow Weed was the leader of the anti-Masonic party: Your correspondent was, in those days, actively interested in politics; was a strong anti-Jackson man; read Weed's paper; worked with his party and voted for William Wirt for President; Amos Elmaker for Vice President, and Frank Granger for Governor of New York; belonged to Weed or anti-Masonic clubs, and was with party leaders a great deal and knew much of their plans and operations. He remembers well the excitement and capital intended to be made for the Weed party by the sensational burial of one Monroe, who was drowned in Lake Ontario, and whose body was claimed by the Weed party to be that of William Morgan, while none knew better than those particularly engaged in that matter that it was not the body of William



CATHEDRAL OF NOTRE DAME, PARIS, FOUNDED 1163

Morgan. The writer, with the party generally, knew, very soon after the burial, that it was Monroe's body, yet the papers continued to publish it and no one did more to create and increase the excitement over Monroe's body than Weed himself. The writer was intimately acquainted with Cheesboro's foreman, and often talked with him about the parties implicated in, and facts connected with, the abduction of Morgan.

Now, that after so many years have passed, followed by such a statement as that of Thurlow Weed so recently published, and probably relied upon by the readers, absurd as the writer thinks, of an infamous assassination as growing out of the abduction, the writer has deemed it proper to issue this communication, not for the purpose of defending in any way Morgan's abduction, nor of defending Masonry from any charges growing out of the errors or wrongs of a few of her zealous followers. Masonry does not need any defense and the writer long ago and soon after the political excitement of that period passed away, learned to look back with feelings of disgust and contempt upon the anti-Masonic excitement under Weed's leadership and the means by which, and the purposes for which it was created and fostered; his object is to give a statement of the facts, many of which he knew and all of which he heard immediately after they occurred, from those who knew. It is true, as stated, that William Morgan was a drunken, worthless stone mason, living at Batavia, and had lost all respect for himself and the respect and confidence of every one; was ready and willing to do any thing to keep up his whisky rations. Miller, the



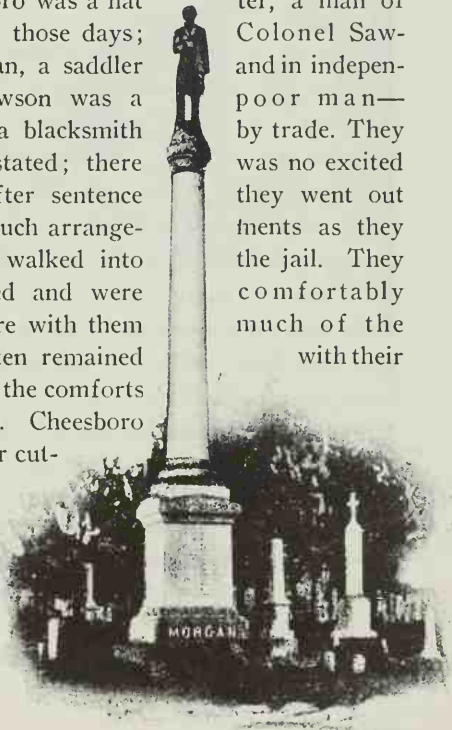
FIRST HOME OF MASONRY IN WESTERN MASSACHUSETTS, BUILT 1750

editor of a paper there, well knowing this and on the lookout for something sensational to publish, proposed to Morgan to get up an exposé of Masonry, all for a consideration, and to which Morgan agreed. Such being the case, Morgan at the lowest ebb as to character, in fact, a drunken sot, and Miller anxious, it is not at all probable that Morgan would go forty miles to Rochester to make such an offer to Weed as is mentioned in his communication. The Masons did take action to get Morgan away from Miller's influence, and by some means got him to Canandaigua, where he was arrested for stealing a shirt, put in jail, and kept there part of a day and possibly a night. Three men drove to the jail in a carriage, persuaded the jailor's wife, her husband being absent, to let Morgan come out to the carriage and talk with them; he did so, talked a few minutes, stepped into the carriage and they drove away. What was said to Morgan to induce him to get into the carriage and go with them, the writer don't know, but he does know that it was quietly done—no excitement about it—no force and no disturbance. Morgan was taken from Canandaigua to Lockport, Niagara County, and lodged in jail there. Bruce was the sheriff and jailor, and a Mason. The writer knows that there was no intention whatever of doing any injury to Morgan, but the arrangement was to get him away and into Canada, and with that design Morgan was taken, with the consent and aid of Bruce, from Lockport to Lewiston, it being understood that Brant, an Indian Chief and Mason, and whom the writer has frequently seen, was to receive Morgan and send him among the Indians. It is said Brant backed out and would not receive him; this disconcerted those having the matter in charge; they then took Morgan down to Fort Niagara and left him in charge of Colonel King, who put him in the Magazine. From there he was taken by three men who took him in a boat and started, professedly, for the Canada shore; the three men came back without Morgan and said they had left him in Canada. Mor-

gan was not heard of afterward and without doubt, was left in the lake by those men.

The writer did not hear anything of the supper, installation, Chaplain's toast, or the boat leaving with six men and returning with five, nor of Whitney's confession. He would have heard of them had there been any such thing; they are simply fictions founded on the facts above given. As to the men engaged: Bruce was sent to the State Prison for two years, studied medicine while there and intended to practice, but died soon after his discharge. Colonel King was for some time sutler at Fort Leavenworth; was brought back but taken sick and died before the time set for trial. The men who drove from the jail with Morgan were Cheesboro, Colonel Sawyer, and Lawson. Neither Gillis nor James Whitney were with them. Cheesboro was a hat influence and wealthy for those days; yer was an influential man, a saddler in independent circumstances. Lawson was a honest and industrious—a blacksmith were sentenced as above stated; there feeling against them; after sentence without an officer, made such arrangements and when ready walked into had three rooms carpeted and were fixed. Their families were with them time, and their wives often remained husbands. Lawson shared the comforts and luxuries of the others. Cheesboro had one room fitted up for cutting fur, taught Lawson to bow fur and paid him a dollar a day, thus enabling him to support his family while in jail. These men, with Bruce,

ter, a man of Colonel Saw- and in independent poor man—by trade. They was no excited they went out ments as they the jail. They comfortably much of the with their



MONUMENT TO WILLIAM MORGAN, ERECTED BY SUBSCRIPTIONS COLLECTED FROM ANTI-MASONS

were the only ones found guilty in the Morgan affair. General Whitney, who afterwards kept the Cataract Hotel at the Falls, was implicated, and he is the only Whitney whose name was connected with the affair; although others were implicated and suspected. There are many who remember how the Morgan excitement arose, raged and subsided; it failed in its purpose politically and that was its main purpose. Anti-Masonically, the temporary success resulted in complete and mortifying failure. It is not surprising that those who were the leading spirits of the Anti-Masonic party of that day would like to bridge the chasm."

The reference in Aigin's article to the body of Timothy Monroe furnished the basis for one of the most clever hoaxes ever perpetrated. Nearly thirteen months after the disappearance of William Morgan, a dead body floated ashore at the mouth of Oak Orchid Creek, forty miles east of Port Niagara, the place where Morgan was supposed to have been drowned. At an inquest which was held the coroner's jury brought in a verdict declaring it to be a person unknown who had perished by drowning. The body being in a high state of decomposition was promptly buried. The report of the recovery of this body was soon seized upon by leaders of the Anti-Masonic party and six days after the first inquest, the body was disinterred and a second inquest held. Mrs. Morgan and others were very dubious as to the identity of the body, but were willing to pronounce it that of Morgan. This was extremely pleasing to the Anti-Masons, and notwithstanding the putrid condition of the corpse, a procession was formed and it was taken to Batavia and buried in a corner of the cemetery. Notwithstanding the result of the second inquest, there was nothing in the clothes, form, size, or appearance of the body to identify it with that of Morgan.

Morgan had double teeth around both jaws; the corpse had not. Morgan was bald on top of the head, as the chiseler

was made his statue, but the corpse was furnished with a full head of hair. Morgan had shaved high up to the roots of his hair; but the corpse had ample whiskers. Morgan was five feet six inches high; the corpse was nearly six feet. Morgan had a scar on the great toe of his left foot produced by freezing; the corpse had not.

At a third inquest held a few weeks later, a Mrs. Monroe came from Canada to see if this was not the body of her husband drowned a few weeks previously and so accurately did she describe the patches and darns on his clothing as well as the contents of his pockets and his personal appearance, that a jury of twenty-four Batavia men, only three of whom were Masons, positively identified the body to be that of Timothy Monroe. But the Anti-Masons in their ignorant fanaticism were unwilling to acknowledge the truth and insisted that the body buried in the cemetery of



AN OLD MASONIC BUILDING IN WILMINGTON,
NORTH CAROLINA

Batavia was that of William Morgan and in 1882, when the American party, as an association of anti-Masons styled themselves, opened one of their sessions in Batavia, there was unveiled over the last resting place of Timothy Monroe an imposing monument to the memory of William Morgan. The inscriptions upon the shaft are interesting and read as follows:

North side: Sacred to the memory of William Morgan, a native of Virginia, a captain in the war of 1812, a respectable

citizen of Batavia, and a martyr to the freedom of writing, printing, and speaking the truth. He was abducted from this spot in the year 1829, by Freemasons, and murdered for revealing the secrets of the Order.

West side: The bane of our civil institutions is to be found in Masonry, already powerful, and daily becoming more so . . . I owe to my country an exposure of its dangers.

South side: The Court Records of Genesee County and files of the *Batavia Advocate*, kept in the Recorder's Office, contain the history of the events that caused the erection of this monument.

East side: Erected by volunteer contributions from over two thousand persons residing in Canada, and twenty-six of the United States and Territories.

As to the final disposition of William Morgan, John W. Brown, for many years editor of the *Voice of Masonry*, gave the subject most careful investigation and declares that the statements of James Aigin are substantially correct except as to Morgan having been left in the lake. From such facts as Brown was able to gather, the conclusion reached was that William Morgan had become a resident of Smyrna, and a Turk. One of the witnesses, in view of the fact that no evidence had ever been adduced to contradict the affirmation of those who saw Morgan there, declared that "the question of the Morgan mystery must be considered as definitely settled, the only conclusion being that Morgan either went of his own accord, or was in some manner transported to Asia Minor, became a Turk, and doubtless died a natural death."

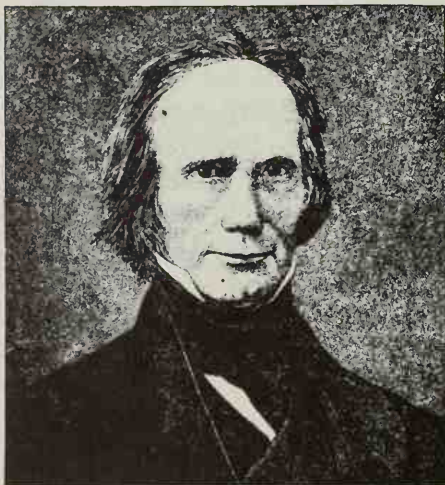
Governor Clinton, himself a Freemason and one of the ablest and purest men that ever filled that office in any State, instituted the most searching inquiry into the Morgan matter; he set the proper legal officers to ferret out the facts, and offered large rewards for the apprehension of the guilty parties, if the crime as alleged had been committed. All efforts of the

officers were taxed to unravel the mystery, but proved unavailing,—nothing could be discovered, no evidence of actual guilt found, and a reaction in public sentiment finally began. After all the official efforts that were made, encouraged by the offer of large rewards, it is not known to this day that a murder was committed or if there was, that the Freemasons had anything to do with it.

CHAPTER XXI

THE ANTI-MASONIC MOVEMENT

IT would be most natural that any society of men which maintained an element of secrecy concerning its transactions and which recruited its membership through selective methods should become an object of jealous hatred among narrow and bigoted persons.



HENRY CLAY, WHO DISCLAIMED FREEMASONRY
AFTER HAVING BEEN HONORED BY THE SOCIETY

For a long time there had been a growing opposition to the society of Freemasons on the part of those who are ever seeking some cause to give them an opportunity to be seen and heard. The abduction of William Morgan seemed to be the identical thing that these persons were looking for, and they

immediately seized upon the incident as the one great opportunity for waging a relentless war against a fraternity about which they knew nothing and which in their fanatical zeal, they sought to destroy.

As a result of the Morgan episode, hatred and opposition to the fraternity spread throughout the country and became

almost uncontrollable. In order to arouse the people, and lead them to believe that the Anti-Masonic movement was one of very wide scope, numerous Anti-Masonic papers were published. Four of them were issued from a printing office in Boston under the names of *The Anti-Freemason*, the *Anti-Masonic Christian Herald*, the *Free Press* and the *Anti-Masonic Baptist Herald*. When it is stated that the four papers were published in the same form of type and used the same matter and that they were issued from the City of Boston, shows how cleverly the Anti-Masons planned their campaign. The excitement ran so high that Anti-Masonic spelling books and readers were introduced into the schools and almanacs into the family. Anti-Masonic book stores and taverns were opened and it is even stated as a fact that Anti-Masonic houses of ill-repute were maintained. Dr. Nathaniel Ives, a resident of Wellingford, Vt., was a leader of the Anti-Masonic movement. The reasons which he gave were that his strong religious convictions would not permit him to associate with the wicked Masons. The fact that he had been expelled from the lodge of which he was a member in 1824 just two years prior to the disappearance of Morgan, for the alleged seducing of the wife of a neighbor is an evidence of the character of the opposition which was arrayed against the society.

At a public meeting in which the fraternity was being strongly denounced, a speaker waxed eloquent in the course of his remarks and declared his inten-



JOSEPH WARREN, A DISTINGUISHED FREEMASON
WHO FELL AT THE BATTLE OF BUNKER HILL



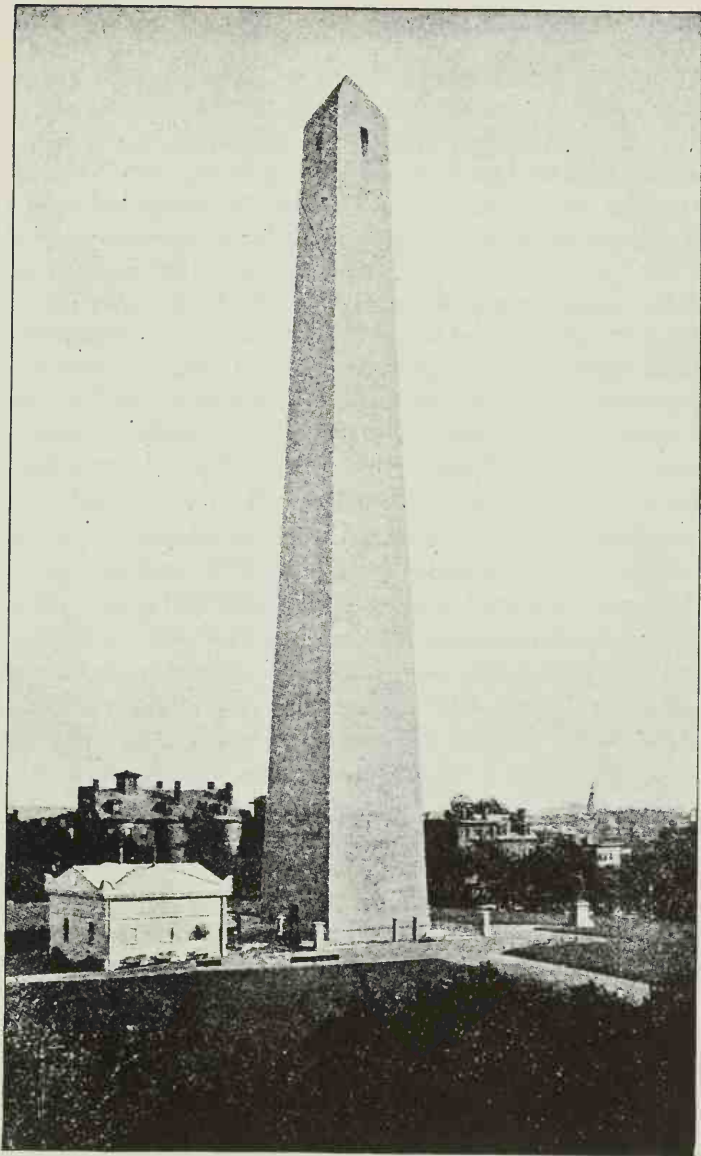
HOME OF RICHMOND RANDOLPH LODGE,
RICHMOND, VA. BUILDING NOW 130 YEARS
OLD. LAFAYETTE WAS ENTERTAINED BY
THIS LODGE IN 1824

tion of living and dying in the Anti-Masonic cause because it was a holy one. A wag in the audience who must have been a Mason interrupted the speaker at this point by crying out, "Your Right, It is—full of holes."

One peculiar thing about the excitement was that the Anti-Masons charged the fraternity with having caused the agitation in order to gain advertising and prestige. At the time the excitement was at its height, there was a law in Massachusetts prohibiting

vain shows and exhibitions for money. A notorious spurious Mason by the name of Allyn was announced to give one of his exhibitions which he claimed to be for the good of his country but in reality was more for the benefit of himself as he received \$125 for each performance. An officer of the court entered the room to arrest him for violation of the law and was unceremoniously kicked out by the Anti-Masonic crowd but no mention of the fact was ever made by the Anti-Masonic press.

In 1828 an article of nearly three columns in length appeared in the *National Observer*, which was claimed to be a renunciation of Freemasonry by one Henry F. Yates of Montgomery County, N. Y. In his statement he declared that the Grand Lodge of New York in 1827 voted to pay Eli Bruce, one of the alleged abductors of Morgan, the sum of \$250 to indemnify him in part for the loss he incurred by being re-



BUNKER HILL MONUMENT, ERECTED IN MEMORY OF JOSEPH WARREN UPON
THE SITE OF A FORMER MONUMENT ERECTED BY THE MASONIC FRATERNITY

moved from the office of sheriff of the county of Niagara by the Governor of the state. The facts were that the Grand Lodge met in June, 1827, while Bruce was not removed from office until October of that year, four months after the Grand Lodge had closed its session, clearly proving the falseness of the renunciation as it would be impossible to estimate a man's losses before they occur.

So intense did the Anti-Masonic feeling grow that it rocked political parties, sundered churches and religious organizations and was carried into the social life of many communities. Even little children at school took it up and boys were sometimes beaten and abused because they were children of Freemasons. Such were the conditions of society and the feelings of men from 1825 to 1830. Middle New York, was the storm center but the excitement extended eastward to Vermont and quite extensively through all the New England States. It reached as far west as Northeastern Ohio, and in some portions of that state, lodge halls were destroyed by mobs, jewels and records carried away, members ostracized, their business injured, and families slandered and abused. The Anti-Masonic craze was but a manifestation of the same spirit which in Colonial days burned the witches at Salem and drove Roger Williams an exile from his home.

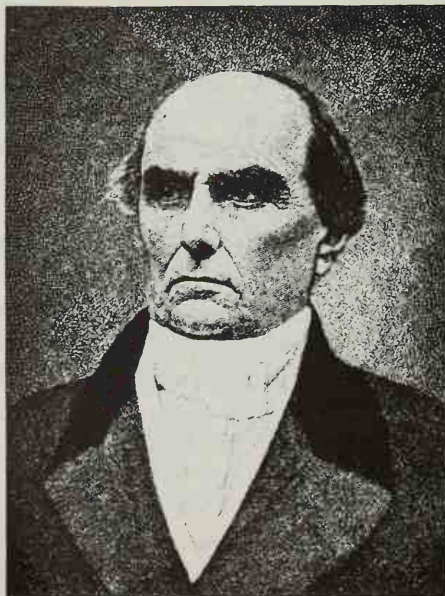
It was not long until the excitement invaded politics and a political party was organized by individuals who were seeking to place themselves in the limelight and who seized upon the opposition to Freemasonry as the opportunity of accomplishing their purposes. The newly formed party held several conventions and endeavored to enlist the support of prominent statesmen. Desiring a candidate for president they wrote Henry Clay, the great commoner, asking if he was a Mason, and what his views were concerning the institution. His reply was that when a young man, he had become a Freemason but had given the Fraternity no attention for so long a time that he did not think he could gain admission to a lodge. Clay

was one of the most eloquent men of his day. His whole life was devoted to the cause of freedom and his country. In early life he was a Mason, rising to the station of Past Grand Master, but politics, personal aspirations and the Anti-Masonic cause over-shadowed his love and respect for the fraternity and caused him at last to practically disown it. However, glorious Clay's attitude may be as a citizen of the republic, his record as a Freemason is one of shame and intense regret.

In 1831, the Anti-Masonic party nominated William Wirt and Amos Ellmaker as its candidates for President and Vice President of the United States. At the election each of these men received but seven votes, being the entire electoral vote of Vermont, the only state in the Union that voted for them. So overwhelming was the defeat that the party immediately disbanded and from 1833 was never heard of more. The Anti-Masonic party was purely a political move and however

strong it may have become it simply used its vindictive spirit against Freemasonry as a means to an end regardless of the innocence or guilt of the Freemasons themselves. This is the only instance in the whole history of Freemasonry where opposition to the society assumed the form of a political agency.

When the Anti-Masonic convention met in Philadelphia,



DANIEL WEBSTER, WHO PRONOUNCED THE ORATION AT THE DEDICATION OF BUNKER HILL MONUMENT, AND WHO OMITTED ANY REFERENCE TO FREEMASONRY

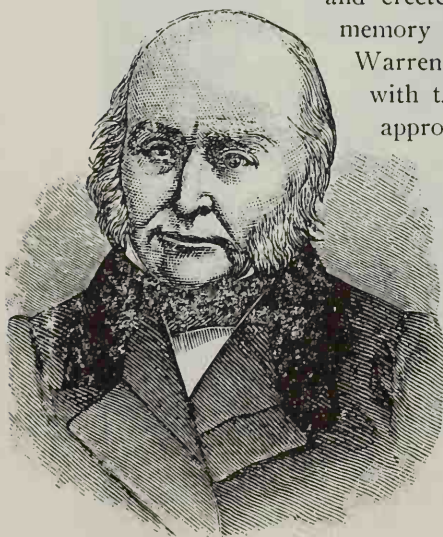
in 1830 it adopted the following as its platform: "The object of Anti-Masonry, in nominating and electing candidates for the Presidency and Vice Presidency, is to deprive Masonry of the support which it derives from the power and patronage of the executive branch of the United States Government. To effect this object, will require that candidates besides possessing the talents and virtues requisite for such exalted stations, be known as men decidedly opposed to secret societies."

In Pennsylvania the excitement reached a climax and resulted in the election of an Anti-Masonic Legislature. The first business of the newly elected law makers was to institute an inquiry into Freemasonry and to summon three of the best and most prominent men of the state to respond to certain questions and to tell all they knew about the hated society. These men were Geo. M. Dallas, afterwards Vice President of the United States, George Wolf, Ex-Governor of the State and Joseph R. Chandler, Past Grand Master. Just how it was learned that these men belonged to Freemasonry is not known, but knowledge of their connection with the fraternity was derived in some way and they were arraigned as prisoners at the "Bar of the house and threatened with imprisonment." But these men knew their rights and declined to reply to any questions propounded by the legislature, except such as their rights of citizenship demanded that they should answer. These three men presented a written protest against the proceedings of the legislature and dared that inquisitorial body to send them to prison. The document which they prepared is said to have no equal in Masonic literature.

The reckless manner of conducting business on the part of the Pennsylvania Anti-Masonic Legislature soon aroused the ire of the people who in due time took it upon themselves to relegate the spurious organization and to reestablish in the government of the state, citizens devoid of Anti-Masonic Sentiment.

One of the most vindictive Anti-Masons of his day was John Quincy Adams. When the Morgan excitement commenced he with others caught the contagion and in due time joined the ranks of the Anti-Masons. He wrote a series of letters on Masonry and anti-Masonry in which the institution was condemned in terms of unrelenting hostility. He denounced it in the strongest manner saying everything that he could to injure it and bring it into disrepute. But notwithstanding his opposition Freemasonry survived and while Adams sleeps in his grave, the Fraternity is pressing forward, growing daily in strength and vigor. Another evidence of the far-reaching influence of the Anti-Masonic movement and how politicians sometimes avoid doing the fair thing simply to preserve their political prestige is shown in the case of Daniel Webster, who at the dedication of Bunker Hill Monument on June 17, 1843, treated the Masonic Fraternity with apparent contempt. The Bunker Hill Monument was erected by an Association of Patriotic Citizens who desired to honor the memory of Joseph Warren.

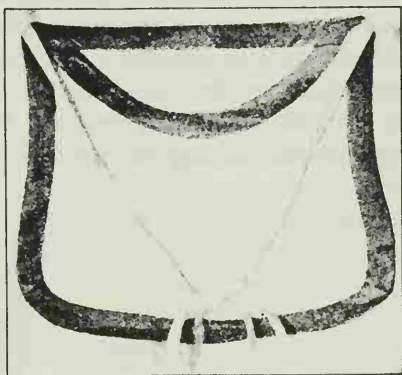
Fifty years before in 1794 King Solomon's Lodge at Charleston, Mass., secured the donation of a piece of ground and erected a monument upon it to the memory of their Grand Master, Joseph Warren. The square and compasses with the Masonic emblems and other appropriate inscriptions were engraved upon the shaft. At the dedication of the monument John Foley Jr., then Master of the Lodge, delivered an appropriate address. In 1825 the Bunker Hill Monument Association was formed to erect on the ground a much more massive and imposing structure.



JOHN QUINCY ADAMS, ONE OF THE MOST RABID

By mutual arrangement the ground and the old monument were transferred to the new association upon the condition that a miniature design of the original shaft should be placed within the pedestal of the new monument and there preserved. At the dedication of the monument in 1842 there were assembled the President of the United States, his cabinet, distinguished citizens and a vast concourse of people. King Solomon's Lodge was present in full regalia and was lead by the same John Foley Jr., who had officiated at the original dedication. The oration pronounced by Daniel Webster on this occasion is declared to be the

most eloquent that ever fell from his lips, patriotism, heroism. Warren and battle were brought before that vast audience with all the power and fervency of the speaker, but never in his entire address did he speak one word concerning Freemasonry, notwithstanding that the model of the first monument built by Warren's Masonic Lodge was



APRON WORN BY LAFAYETTE AT THE LAYING OF THE CORNER STONE OF BUNKER HILL MONUMENT

at his side. On the platform in Masonic regalia was the aged John Foley, while around him were the members of the Masonic Lodge of which Warren was a member, yet not one word or reference was made to Warren's connection with the fraternity or even to the society itself. It is hard to believe that Daniel Webster could have been ignorant of the Masonic events connected with the structure. Perhaps prejudices which he imbibed in the earlier years of the Anti-Masonic excitement may have influenced him and in view of all the facts it would seem that the silence maintained was intentional,

either because of his own feelings concerning the society or that he regarded it of such trivial character as not to be worthy of mention on an occasion so auspicious as the one under consideration.

But the prejudice created against Freemasonry by the Anti-Masonic movement has by no means been obliterated. There is still in existence a society of vain glorious men who are waging a feeble war against the society. In many communities Anti-Masons will be found who still refer to the Morgan incident and who never lose an opportunity to abuse the fraternity. No doubt much of this prejudice is hereditary and has been carried along from father to child. But as the years pass, Freemasonry is becoming more and more to be understood and the time is not far distant when the prejudices of the past will be forgotten and the institution be given its rightful place among the institutions of men.

CHAPTER XXII

THE VATICAN THUNDERS

FREEMASONRY'S bitterest foe has always been the Church of Rome. The first outburst of hatred occurred in the year 1738 following the publication of the new book of constitutions. In fact, Freemasonry had no more than taken definite form when it excited the ire and suspicion of papal authorities who believed in the extermination of everything which was not made subservient to their will.



POPE PIUS VII., WHO PUBLISHED
A BULL AGAINST FREEMASONRY
IN 1821

In the years which have passed since 1738, a number of papal bulls have been issued against the society, so called from the blob of metal which are attached to these documents by hempen bands. Of the various bulls issued by the Popes of Rome, the following may be enumerated: The Bull in Eminenti, of Clement XII., dated 27th April, 1738, confirmed and renewed by that of Benedict IV., 17th of May,

1751; the Edict of Pius VII., in 1821, and the Apostolic Edict Quo Graviora of Leo XII., in 1825; with those of Pius VII., in 1829, Gregory XVI., in 1832, Pius IX., in 1846, and Leo XIII. in 1892.

The first of these tirajds against the craft, the famous Bull of Pope Clement XII., is quoted in brief. It became

known to the Pope of the existence of "some Societies, Meetings, Gatherings, Conventicles or Lodges, commonly named as of Liberi Muratori or Free Masons

. . . in which men of any affectation of natural virtue are associated with laws and statutes framed for themselves; and are bound as well by a stringent oath sworn upon the Sacred Volume, as by the imposition of heavy penalties, to conceal under inviolable silence, what they secretly do in their meetings . . .

so strong suspicion in the minds of the faithful that to enroll oneself in these Lodges is quite the same, in the judgment of prudent and virtuous men, as to incur the brand of depravity and perverseness, for

if they were not acting ill, they would not by any means have such a hatred of the light, the very serious injuries which are in the highest degree inflicted by such Societies and Conventicles not merely on the tranquility of the temporal state, but also on the spiritual welfare of souls. His Holiness decrees that these same societies should be condemned and prohibited as by this present Constitution we do condemn and prohibit them. Wherefore we direct the faithful in Christ, all and singly, of whatever status, grade, dignity, and preeminence . . . that no one under any pretext or far fetched colour dare or presume to enter the above mentioned Societies . . . or to propagate, foster and receive them whether in their houses or elsewhere, and to conceal them, or be present at them, or to afford them the opportunity or facilities for being convened anywhere, or otherwise to render them advice, help, or favour, openly or in secret, directly or indirectly, of them-



POPE PIUS IX., WHOSE BULL IN 1846 WAS PROMULGATED WITHOUT EFFECT

selves or through the agency of others in whatever way; and likewise to exhort, induce, incite or persuade others to be enrolled in, reckoned amongst, or take part in Societies of this kind, or to aid and foster them in any way whatsoever but in every particular to abstain utterly, as they are in duty bound, from the same Societies, Meetings, Assemblies, Gatherings, Lodges and Conventicles, on pain of ex-



THE INQUISITION

communication to be incurred by all who in the above ways offend—to be incurred ipso facto without any declaration, and that from this excommunication no one, except on the point of death, can obtain benefit of absolution except through Us, or the Roman Pontiff for the time being. Further it is our will and charge that as well Bishops and higher Prelates, and other local Ordinaries as the deputed Inquisitors of Heretical Depravity everywhere take action and make inquisition against transgressors of whatever status, grade, condition, order, dignity, or eminence they be, and inflict upon them condign punishment, as though strongly suspected of heresy, and exercise constraint upon them. To the above mentioned and any individual of them, we grant and impart free power of proceeding against the said transgressors, of making in-

quisition, of constraining by condign punishment, and of invoking thereupon, if need be, even the aid of the secular arm for that purpose."

Thirteen years after the fulmination of Clement XII., Benedict IV., in the year 1751, issued his Bull now known as *Providas*. It was for the most part a reaffirmation of the Bull of Clement XII. He declared himself as follows: "Accordingly from certain knowledge, and the plentitude of our apostolic authority, by the tenor of these same presents, in everything and throughout, just as if it had been first published on our own motion, and authority, and name, we confirm, corroborate and renew it, and will it to have perpetual force and efficacy, and so decree." He further went on to say, "Furthermore, among the gravest causes of the before mentioned prohibition and condemnation enunciated in the previously inserted constitution, one is, that men of every religion and sect are associated together in the societies and conventicles of this kind; from which circumstance it is obvious how great injury may be given to the cult of reason, the Catholic teaching of morality, the progress of genius by that materialism." He further declared, "The bad and powerful influence of Freemasonry on our affairs is manifest today, not judging by a few and passing signs, nor by the series of evil deeds committed for the past thirty years, but rather because, made proud by success, this sect has spoken out openly, and related what it has done in the past, and what it purposes to do in the future. The public authorities are consciously used as its tools, which means that this impious sect boasts of the religious persecutions which have disturbed our Italy and still cause trouble, as its principal work, carried out by orders, but kindled, encouraged and assisted by means of flattery or threats, by enticement or revolution. They have dared to put against the holy dogmas and laws of the gospel, principles and laws which may be called revolutionary, a teaching denying the existence of God, and misbelief in the school,



MASONIC TEMPLE, MANILA, P. I., A SPLENDID MONUMENT TO
LIBERTY OF THOUGHT AND ACTION



A TENTH CENTURY MOSAIC. A ROMAN CATHOLIC CONCEPTION OF CHRIST GIVING THE SPIRITUAL POWER TO PETER AND THE TEMPORAL POWER TO CONSTANTINE

duce in every way civil marriages and other pernicious customs."

Among other allegations which he charged against Freemasonry was that it exerted "odious intolerance and oppression on religion," and that while Monasteries and Convents were being closed, Masonic Lodges, the breeding places of sects, were being allowed to multiply. He also charged the fraternity with being indirectly responsible for the refusal of people to recognize paternal authority, while discord, divorce, frivolity, and a spirit of ignorant liberty were constantly on the increase. All of which proved that Masonic patriotism was nothing more or less than a sectarian egotism anxious to dominate everything in the world. He further charged the society with taking possession of the public schools, public charity, and called upon all good Catholics to counteract its efforts through the private schools of the Church.

the sciences, and all Christian arts. After having broken into the Temple of the Lord by confiscating the church property, the hereditary possessions so necessary to the holy priests were destroyed, and by the power of the learned men, the number of the holy servants was reduced to the most urgent requirements. Since they were unable to prohibit the administration of the Holy Sacrament, they are trying to intro-

The last Bull was that of Leo XIII. issued on the 8th day of December, 1892. In this, Pope Leo assailed the Masonic Fraternity with unabated fury charging that "the religion of our fathers has been made the signal for all sorts of persecutions, with the satanic aim to replace Christianity by naturalism; a second is the close and impenetrable bond of secrecy whereby the proceedings in such conventicles are concealed, to which deservedly may be applied the sentiment expressed by Caecilius Natalis in Minucius Felix, in a very different cause, 'Things honourable always delight in publicity; crimes are secret;' a third is the oath whereby they bind themselves to keep a secret of the kind inviolably; as though it were lawful for anyone under colour of any promise or oath, to protect himself from being bound to confess, when questioned by legitimate authority, all that is demanded for the purpose of ascertaining whether anything is done in conventicles of this sort contrary to the existence of religion and the state, and to the laws; a fourth is that societies of this kind are known to be opposed to civil no less than canonical sanctions, for it is well known that by Civil Law all colleges and societies are prohibited if formed irrespective of public authority, as may be seen in the forty-seventh Book of the Pandects, Tit. as 'On unlawful Colleges and Corporations' and in the well known letter of Caius Plinius Secundus, Book X. 97, in which he says that by his edict, in accordance with instructions from the Emperor, the formation of Hetaeriae was forbidden, i.e., the forming and holding of Societies and Meetings without the authority of the Prince; a fifth is that already in many quarters, the said Societies and Aggregations have been proscribed and banished by the laws of secular princes; Lastly, because these same societies were of ill repute among wise and virtuous men, and in their judgment all who joined them, incurred the brand of depravity and perversion."

The whole document is nothing more or less than a frantic appeal to the peoples of the world to destroy Freemasonry.



JOHN COUSTOS, WHO FOR SIXTEEN MONTHS SUFFERED AT THE HANDS OF THE INQUISITION IN LISBON, SPAIN, FOR BEING A FREEMASON

In fact, every Papal Bull that has ever been issued has been of the same tenor.

It will be quite impossible in a brief article to enter into any refutation of the statements made by the various Catholic Popes in their fulminations against Freemasonry. Every Freemason knows that the statements made by them are lies woven out of whole cloth. In France and Italy, there has probably been just cause for the Roman Catholic Church to take up the cudgel against the Freemasons of those countries because of their political activity. Those States more than any others have felt the baneful influence of the

Church of Rome, in its frequent attempts to throttle the rights of the individual. Freemasons the world over, have ever stood for political and religious freedom. It would be most natural that whenever they beheld these rights being seriously jeopardized, that they should declare themselves, and this has been true in certain European countries where the Freemasons have used the Fraternity as a political agency to wage war against the ever increasing power of the Church of Rome. In America, conditions have been different, and the fraternity has had no occasion to assert itself as a political factor, although at times, discerning men view with alarm the unwarranted assumption of political power by the apostolic delegates in this country.

Notwithstanding the various Bulls which have been issued by the Popes of Rome, Freemasonry has grown and prospered. It was the lamented Bob Burdette, himself a Mason, who said that he would back the Masonic goat against the Pope's Bull

any time, and "back him head first because that was the way he backed best."

In free America, there has never been any opposition to Catholicism as a religion so far as Freemasonry is concerned, for the one cardinal principle which the fraternity has contended is that of toleration—the absolute right of every man to worship God in accordance with his own convictions. It has, however, denied the right of any church or religious society to compel men to profess a belief in what it might with pretended infallibility decree to be religious truth, and to persecute with rack and faggot those who refuse to accept that to which they cannot subscribe.

The tremendous growth of the Masonic Fraternity in the Twentieth Century not only attests its popularity among free people, but is an ever increasing bulwark against the audacious advances of the Church of Rome. It is wholly unnecessary that Freemasonry should wage any sort of a contest against Catholicism, whose acts are self condemnatory. It is only necessary to review the religious persecutions inspired by the Church of Rome over a period of three hundred years when thousands of people were burned at the stake, massacred at St. Bartholomew, tortured, murdered, persecuted, to realize that all fulminations which have been uttered against Freemasonry or may be thundered forth in the future are simply the frantic rantings of one of the most pernicious and dogmatic institutions ever born into the world under the guise of religion.



LEO XIII., WHOSE BULL IN 1884
SEVERELY CONDEMNED FREEMASONRY

CHAPTER XXIII

THE SECRECY OF MASONRY

ONE of the greatest objections which has been lodged against Freemasonry by its opponents lies in the charge that it is a secret society, conducting its affairs behind closed doors and keeping its acts from the public. In all ages of the world there have been those who have

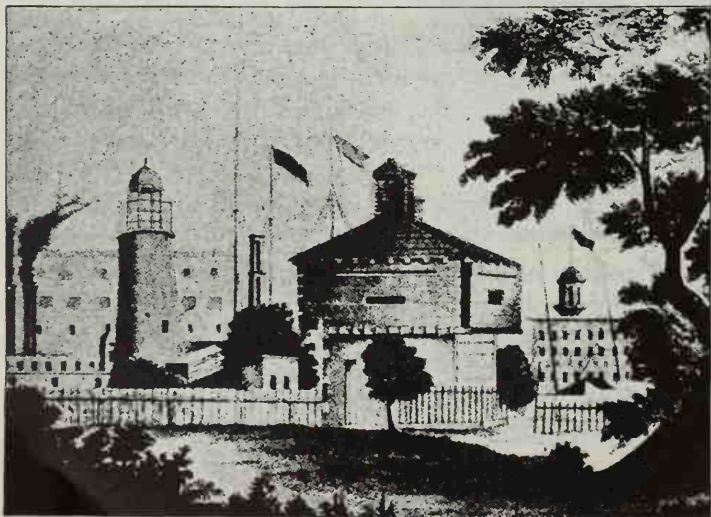
looked with jealous eyes upon that which was not fully revealed to them. They have made all select meetings an object of vicious attack. Particularly has this been the case in monarchical forms of government, especially in those countries where both church and state have exercised supreme control over the individual and his acts. It is true that in most foreign countries Freemasonry has been more or less under the surveillance of the state and this is one reason why the fraternity has oft'times sought as its chief executive, the ruler of the nation because it was felt that his membership in the society not only



JAMES BUCHANAN, MADE A MASON
IN LANCASTER, PA., DEC. 11, 1816

contributed to its prestige, but gave him every opportunity to judge of its worth and the character and nature of its efforts. It cannot be denied that in various periods of the world the fraternity has been used by designing men for political purposes and prior to the war of 1914, in several European countries where the fraternity maintained a precarious existence it was under the constant observation of state authorities lest its members should become involved in intrigue and conspiracy against

government. For this reason with the exception possibly of England, Masonry in foreign countries has never had a proper opportunity to develop to its highest point of efficiency. It has been obliged to conduct its affairs with the utmost circumspection in order that it might be permitted to exist. It is likewise true that in other periods of the world when opposition to the society on the part of state authorities has been strongest it has found itself obliged to practice the utmost secrecy, otherwise it could not hold meetings and its members would have been sent into exile. In Germany where the secret service of the state has been most complete, the development of Freemasonry has been dwarfed and as a result we find in that country as many as eight Grand Lodges with the fraternity lacking coordinated effort by reason of the disorganized condition of the Craft and the lodges themselves nothing more or less than social clubs wherein the esoteric part of the society is lightly considered. In France, Masonry has assumed political character due largely to the intense hatred of the French people against the Jesuits. This is equally true in all strong Roman Catholic countries



FORT DEARBORN, CHICAGO, BEFORE ITS DESTRUCTION IN 1856

where Masons have banded together to fight against the union of Church and State and to uphold those principles of Freedom and right for which the society has ever contended.

It is extremely difficult at the present time to gain proper recognition for Freemasonry and to convince the uninitiated that it is anything but a secret society indulging in fantastical rites and ceremonies and organized solely for the benefit of the individual members. Such an idea, how-



JEREMIAH O'BRIEN, A MEMBER OF ST. ANDREWS LODGE, BOSTON, WHO WON THE FIRST NAVAL ENGAGEMENT IN THE REVOLUTIONARY WAR

ever is erroneous and one of the problems of the fraternity is to how best divest the public mind of the idea that Freemasonry is in any sense a secret society, but that it is rather an institution or society organized for moral, social, and intellectual uplift.

The old operative guilds of the Middle Ages to which Freemasonry owes its origin were not secret societies. They were organizations of workmen and whatever secrecy they maintained related to the principles of their trade with possibly such means of recognition as had been adopted by the members to make themselves known to one another. During the gradual transition when Freemasonry was slowly passing from an operative society of workmen to an association of

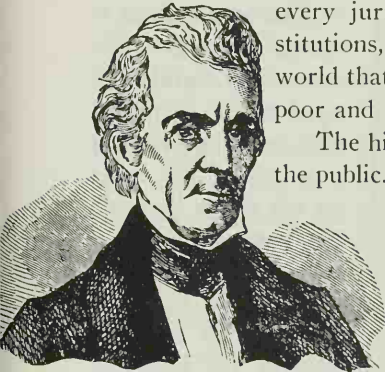
gentlemen, it is apparent that the element of secrecy commenced to develop as the society advanced. So that in the year 1717 when the Grand Lodge of England was formed, lodges were meeting behind closed doors and whatever rites, ceremonies, and customs were being used it is evident that it was intended they should be unknown to any except those who were regularly approved and admitted as members of the society. From that day to the present, the fraternity has been disposed to throw about its acts a certain amount of secrecy and has maintained no little circumspection concerning its transactions as well as its membership. One hundred years ago, every means was taken to prevent the public from knowing anything about the fraternity or its affairs, and it was a difficult matter to find out who were members of a lodge. Even nights of meeting were jealously guarded. The whole idea seemed to be to impress the world of the profane with the importance of the society by maintaining a high degree of secrecy. All acts of charity were especially guarded, and were usually performed under the cover of night. When a brother became the recipient of the generosity of a lodge, or his brothers, no information was vouchsafed to him and he was left to his own conjectures as to where his gifts might have come. These customs were simply the result of changing habits which the fraternity acquired from time to time and were due in part to the hostility of persons who provoked Masons to be very secretive about everything that they said and did.

But as the fraternity has proceeded in its evolution, the old idea of iron bound secrecy has been giving way to a broader conception of the institution because members of the society are coming more and more to recognize that the fraternity was never designed to be in any sense a secret organization, but rather, its conception is that of an institution laboring among men for the moral and social advancement of the human family. The better Freemasonry is understood, the more the conviction deepens that it has within it latent elements which prophesy its development into a world force.



ALBERT PIKE, A DISTINGUISHED AUTHORITY ON THE SCOTTISH RITE, AND
FOR MANY YEARS SOVEREIGN GRAND COMMANDER OF THE SOUTHERN
SUPREME COUNCIL

In the present age there is but little about the Masonic fraternity that is secret. Its times and places of meeting are known to all. Its objects and purposes are acknowledged; they are extolled upon the platform and commented on in the public press. There is no secrecy about its charities for in every jurisdiction there stand magnificent institutions, homes, and asylums, informing the world that the fraternity is ever mindful of the poor and indigent member.



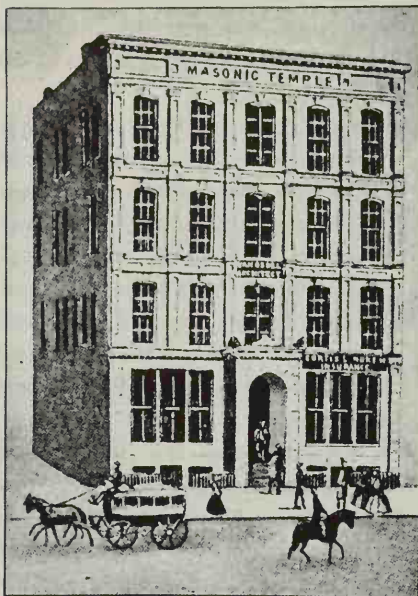
JAMES K. POLK, MADE A MASON IN COLUMBIA, TENNESSEE, JUNE 5, 1820

The history of the fraternity is available to the public. Volumes have been written upon its symbolism; monitors have been published, in which much of the ritualistic work has been promulgated, and outside of a few rites and ceremonies, some grips, and passwords of merely traditional interest there is very little concerning the fraternity which is not known to the public.

But there are those who object to even the small degree of secrecy which the fraternity maintains and who never lose an opportunity to make it the basis of bitter attacks. But the secrecy of Masonry is simply that universal secrecy which is recognized the world over. It is merely the secrecy of the lawyer to his client, the minister to the penitent, the physician to the patient, or of friend to friend. Trustworthy confidence is the glory of man. There is secrecy connected with everything that is valuable. It pervades all social, domestic, and official relations of men. It is a requisite of existence, and without it, family, commercial, national, and international relations would be greatly imperiled if not destroyed.

The Bible teaches secrecy by declaring that "the secret of the Lord is with him that fears Him." Secrecy prevails in all of God's work as the Creator of the universe. The revelation to Moses in the burning bush was secret. The Lord's

Prayer was instituted in secrecy. The Bible directs that each shall enter his closet and close his door when he prays, and that when he gives alms to let not his left hand know what his right hand doeth, that his Heavenly Father who knoweth in secret may reward him openly.



MASONIC TEMPLE, LOCATED ON DEARBORN STREET, CHICAGO, 1856

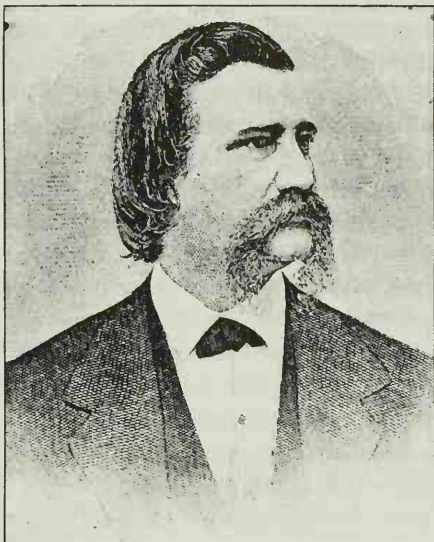
The world about is full of secrecy. The astronomer is still looking for the secret of creation. The geologist is searching the rocks for the power that laid the foundations of the earth. The chemist is watching the forces of nature in an effort to discover the secret of life. Nature works behind closed doors and wherever we go we find secrecy.

Many of the same people who are making complaints concerning the secrecy which Masonry observes, practice it every day of their lives by writing letters to friends and then sealing them against the scrutiny of prying eyes. They call on neighbors and privately transact business with them. The merchant records the cost of his various wares in hieroglyphics known only to himself, and let it not be forgotten that every family closet has a skeleton.

The world can have no personal interest in those things which Masons do when they gather in their assemblages behind closed doors. When the great Peace Conference assem-

bled at Versailles in the year 1919, its discussions were conducted in secret. It was only after much veiled deliberation that certain statutes were finally agreed upon and given to the public.

The secrecy which Masonry maintains is merely that which is practiced by all individuals. What right has the world to know of the fallen brother who has been placed upon his feet; the widow who has been sustained in her hour of need; or the orphan who has been educated at the expense of the fraternity, and yet this is part of the secrecy of Freemasonry and it is maintained that the society may not appear either vain-glorious or boastful.



The secrecy which Masonry practices is merely intended as a

JOHN A. LOGAN, A DISTINGUISHED SOLDIER AND FREEMASON

safeguard to the institution in order that it may have proper security. Freemasonry is a secret society only so far as its signs, legends, traditions, and methods of teaching its science of morality are concerned. As to its design, its object, its moral and religious tenets, its various doctrines, it is just as open as any society or assemblage of men.

In the year 1848, in the National Assembly of France, an interpretation was sought of that portion of the law relating to secret societies. After much investigation, the conclusion was reached that Freemasonry was not a secret society; that

a society might have a secret and yet not be a secret society. As a result of lengthy discussions, a secret society was interpreted to be one which seeks to conceal its existence and its objects.

As Freemasonry slowly evolves, it is gradually eliminating itself from the charge of being a secret society for the reason that much of the atmosphere of secrecy which distinguished it in the years through which it has passed is being dispelled and with the effort to make the fraternity of some practical value in the world there is gradually coming a desire to have it better understood and to secure for it proper recognition as an institution which, while maintaining an element of retirement sufficient to lift it out of the common place and preserve it from being regarded as of a light and trivial character, is in its efforts toward moral and social betterment in no sense either secretive or clandestine.

CHAPTER XXIV

THE SYMBOL

IN arriving at an understanding of Freemasonry, it is necessary that the Masonic student observe the method whereby the fraternity conveys to the novitiate, the principles, and truths which it contains. The early man recorded his ideas and emotions on the sides of rocks with charcoal. In the crude periods of the world before the age of printing

when there were no books or newspapers, symbols were needed for the expression of ideas. Language had not become so far developed as to be able to convey the thoughts and emotions of the sometime man who was in the process of his evolution toward a Godlike perfection, and as a result picture writing, hieroglyphics, and allegory were resorted to in an effort to communicate ideas.

From this crude beginning

through a long process of evolution and amplification there has grown the system of recording ideas by means of figures, pictures, and symbols.

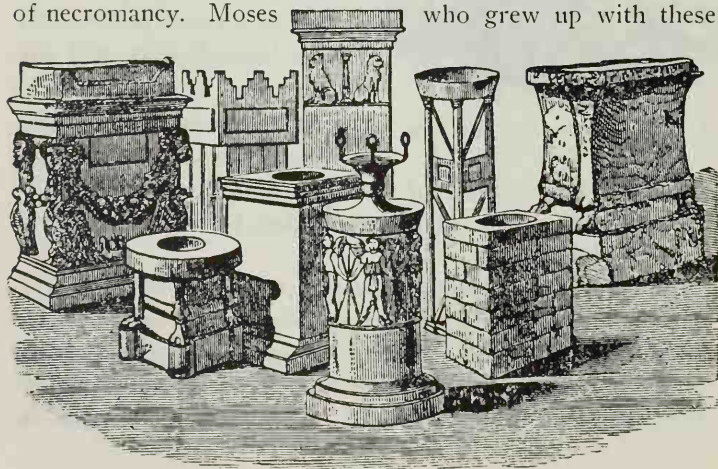
It seems rather remarkable that the institution of Freemasonry should have accepted symbolism or the idea of teaching through the eye as a means of conveying its lessons of morality. Light travels at the rate of one hundred eighty-three thousand miles per second, and an eminent scientist re-



PRIMITIVE MAN CARVING HIS IDEAS ON THE
SIDES OF ROCKS

cently stated that man learns eight times faster through the eye than through the ear. From this, it can be readily understood why the system of instruction as adopted by Freemasonry is most potential. In the school of Freemasonry, the eye is ever resting upon a symbol and the eye is the window of the soul. It is a significant fact that in the United States at the present time nearly twenty million people daily attend the moving picture houses where they find instruction and entertainment in symbols and pictures which are thrown upon a screen.

The first learning of the world consisted chiefly of symbols. In fact, all the knowledge of the Chaldeans, Phoenicians, Egyptians, and in fact of all ancient peoples that has come to the present generation is purely symbolic. Allegory and personification seem to have been the particular methods through which the knowledge and attainments of those remote days were transmitted. Various symbols are to be found upon Egyptian tombs as well as upon the monuments of the Assyrians which reveal the crude religious notions of the peoples of those times. The Hebrews borrowed considerable of their religious symbolism from the Egyptians and Babylonians. And much of it has descended to the present generation. The Egyptian priests were expert in symbolism as well as feats of necromancy. Moses who grew up with these

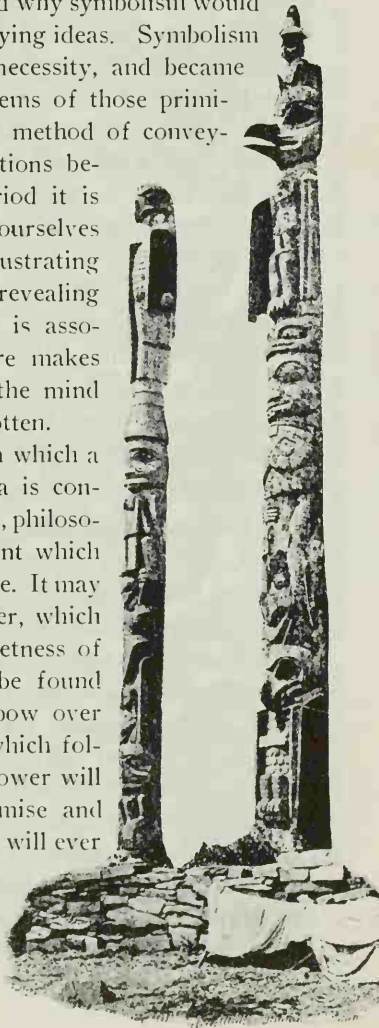


A COLLECTION OF ANCIENT ALTARS, SYMBOLS OF MAN'S WORSHIP OF A HIGHER POWER

people adopted much of their symbolism and tricks of magic which he used among the Jewish people in a way and manner that caused him to be looked upon as superhuman, and a man of extraordinary powers.

In the absence of any written language among primitive peoples it can be readily understood why symbolism would be resorted to as a means of conveying ideas. Symbolism among the early peoples was a necessity, and became associated with the religious systems of those primitive times. So powerful did this method of conveying ideas and teaching crude notions become that even in this later period it is quite impossible to entirely divest ourselves of this means of teaching and illustrating because it is the simplest form of revealing knowledge, and when a thought is associated with a symbol, the picture makes such a lasting impression upon the mind that the lesson is never to be forgotten.

A symbol is a visible sign with which a spiritual feeling, emotion, or idea is connected. It is the vesture of thought, philosophy and art, the enduring garment which preserves things for widespread use. It may be likened to the cup of the flower, which holds the unseen forces and sweetness of light and air. Symbols are to be found everywhere. God threw a rainbow over the sky and the evanescent bow which follows in the wake of a summer shower will always be a symbol of his promise and covenant. Cain built a city which will ever be remembered as a symbol of remorse. Noah erected an altar and that device wherever found

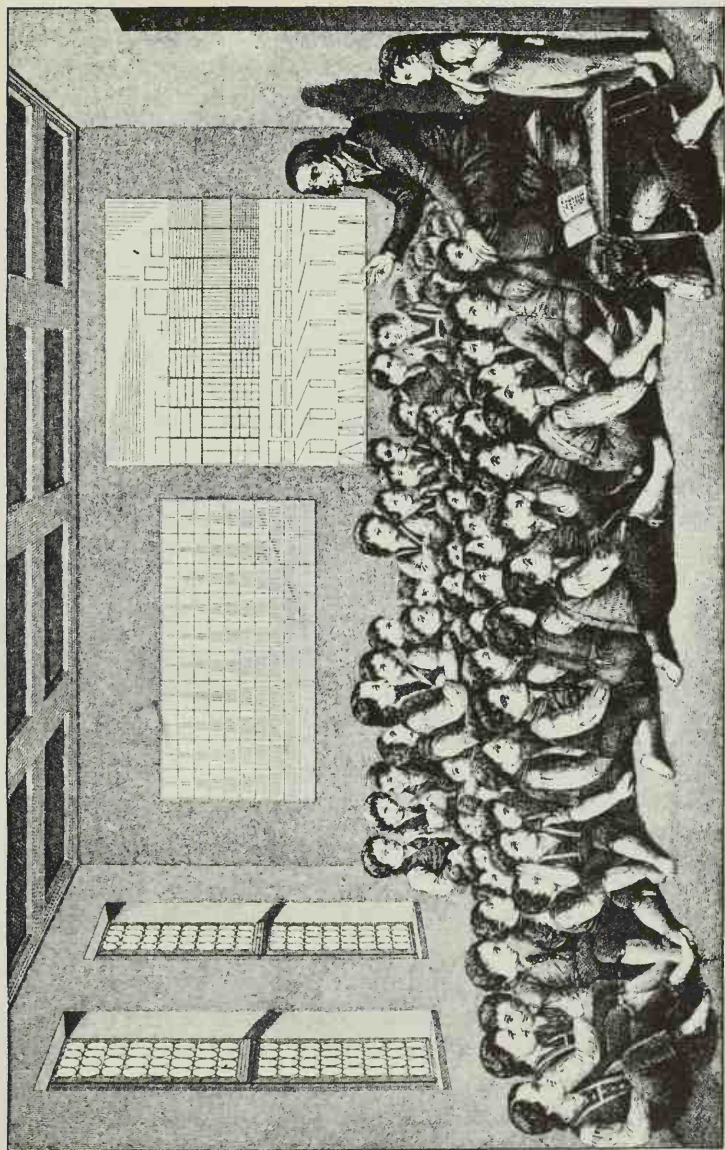


TOTEM POLES OF ALASKA INDIANS, EXPRESSING A CRUDE SYMBOLISM

is the accepted symbol of gratitude. Solomon built a temple, and temples are but symbols of man's devotion to the God which he worships. A conscience stricken people piled rock upon rock until the structure climbed toward the sky and the tower of Babel will ever be remembered as a symbol of retribution. Geometry is but the science of mathematics portrayed through symbols composed of straight and curved lines. Freemasonry carries the symbolism further and uses the circle to teach infinity and the square, morality.

The whole world is a tremendous treasure house in which are concealed wonderful symbols. Who can look upon the deep blue azure without being reminded of the infinity of God? Who can ascend the snow capped mountain without being impressed with the majesty of its Maker? Who can behold the frail bird flitting from bough to bough without thinking of the kindness of Providence? Who can gaze upon the tiny flower that lifts its chalice with grateful heart to receive its drop of dew without being impressed with the love of its Creator? What a wonderful story is told by the worn wedding ring upon the wasted finger of her whom we love to call Mother, and what more powerful symbol of the grief of a burdened heart than the little red shoe in the bureau drawer.

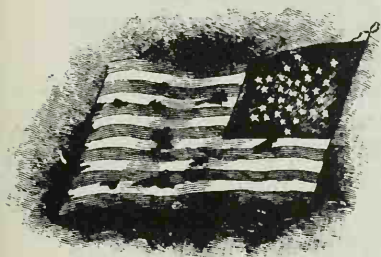
In an armory in one of our large cities, there are stored many trophies of the battle field. Upon the wall, blackened by smoke, riddled by shot, is a torn shred of bunting preserved not for its intrinsic worth, but for the associations that it represents. As one gazes upon that mute symbol, there rises a vision of a great body of men rushing against each other with maddened vehemence. Breast hurtles against breast, bayonet contests with bayonet, sword with sword; the shriek of mighty shells pierces the air, followed with terrible intonations which split the eardrums of those close by. Guns roar and drown the groans of dying men, but through the fire and the smoke is seen a piece of Red, White, and Blue Bunting.



PESTALOZZI TEACHING MATHEMATICS BY MEANS OF SYMBOLS, LINES, SQUARES, TRIANGLES, RECTANGLES

As a bit of cloth, it is nothing: As the Star Spangled Banner, it is everything, for into that glorious banner are constitution, government, fireside, and liberty. It is a symbol of the home of the brave, the land of the free, and men give their life's blood that its honor may be upheld. Such is the power of the symbol.

Unconsciously symbols are sought to disclose that which is in the mind and heart. A story is told of a little child in an English hospital who was waiting an operation by the surgeon which meant life or death. In the same ward were other little ones whose sympathy was aroused for the sufferer. They agreed among themselves that they would plead for her that she might be spared the pain, but the great question which perplexed them was how the angel of God should know this little one from those in the neighboring beds, when he should come to her. But at length they devised a way. When the child was placed in a position for sleep, her arms were arranged over her breast in the form of a cross, and the prayers that went



A MOST EXPRESSIVE SYMBOL

up from this sympathetic band were answered, for before morning dawned on the pale and wasted face, the Angel of Death came and took her back to the arms of God. How simple, yet how forceful was the symbol made for the visiting angel by these children!—A splendid tribute to the power of symbols.

When in its evolution Freemasonry passed from a purely operative to a speculative or philosophical society. It took some of the old tools and implements used by the operative guilds and used them as symbols to convey the somewhat crude lessons of morality which the society sought to teach in its early period. It is not known that the old operative

guilds in any way resorted to symbolism in their Craft organizations. Being engaged in practical work, it is not assumed that they would adopt symbolism to any great extent, but when these old lodges were no longer operative in character, it would be most natural that the tools, implements, and materials so familiar to them should be in some way preserved and this was done by making them symbols and observing them as priceless legacies from those sources whence Freemasonry came. The plumb, square, level, trowel, gauge, and rough ashlar were used by Anderson, Desaguliers, Preston, and the early ritual builders as symbols to teach moral and social truths with the result that the meagre system which they established has in the past two hundred years been gradually amplified and added to by succeeding ritual builders until Freemasonry presents to the world at the present time a matchless and almost perfect system of morality taught by symbols.

The fact that there are found in Masonry numerous symbols which were used by the ancients does not prove that Freemasonry in any sense descended from those remote times or peoples. It simply means that some ritual builder finding the symbol in question to his liking injected it into the Masonic system for the purpose of teaching some truth which he thought vital to the fraternity. Freemasonry has suffered much at the hands of modern symbolologists, who have allowed their minds to run riot upon the matter of symbolism, and have associated with the fraternity many devices with which it never had any connection whatsoever. Many of these symbolologists become itinerant lecturers going from lodge to lodge disseminating their false ideas and notions concerning the society and its symbolical teaching. Many brethren who prefer to take the statements of others rather than to do their own thinking, have listened to these spell binders and have accepted as literal truth the assertions which they make. As a result, there are extant today many false and erroneous ideas concerning Freemasonry due largely to these peddlers of alleged Masonic symbolism.



PREHISTORIC SYMBOLS NEAR PHOENIX, ARIZONA

The fact that the American Indian made use of certain hieroglyphics, indulged in grotesque dances, and the medicine men practiced fantastic ceremonies has led some Masons to believe that the early Aborigines were Freemasons, acquiring their knowledge of the fraternity from some remote age and that the various hieroglyphics, dances, and mystical practices indulged in by them were simply embryonic Freemasonry. No greater error can be conceived. The American Indians were not Freemasons, nor in any of their rites and practices has there ever been discovered the least thing to connect them with the society of Freemasons. Any statements made to this effect are erroneous, and misleading, and are simply the efforts of ignorant and overly zealous members of the Craft who seek to connect the Fraternity with everything weird and fantastic.

The charge has often been made by those with whom Freemasonry does not find favor that its symbol worship is mere mummery. This objection must be accepted as most natural

for the reason that by drawing upon the imagination, it is possible to reduce to symbolism almost anything with which the fancy cares to play. Take for instance that good old nursery rhyme with which everyone is familiar,

“Sing a song of sixpence,
Pocket full of rye,
Four and twenty blackbirds
Baked in a pie.”

To show the ease with which symbolism may be applied, some modern genius translated this rhyme into symbolic significance. The four and twenty blackbirds are the four and twenty hours of the day. The pie that holds them is the underlying earth, and the over-arching sky. “When the pie is opened,” that is to say, “when the day breaks,” the birds commence to sing. The king is the sun, and “counting out his money” is pouring out his sunshine. The queen is the moon, and her honey is the moonlight. The maid is the rosy dawn,



KANE, THE ARCTIC EXPLORER, AND HIS COMPANIONS WHO CARRIED A MASONIC FLAG ALMOST TO THE NORTH POLE

who rises before the sun and hangs out his clothes, the clouds across the sky. The naughty blackbird who snipped off her nose, and thus brings to a close this nursery tale, is the hour of sunrise.

But the symbolism of Freemasonry permits of no fanciful interpretation. It is based upon serious and everlasting truths. Originating as it did from the common vocation of stonemason, it took the tools and materials of that particular calling and used them as types for the purpose of teaching moral truths. To Masons throughout the world, these various symbols are characters in the alphabet of fraternity. The whole system of Freemasonry through a long process of evolution and development has become a series of pictures with the lesson so harmonized as to leave a lasting impression upon the mind. It is an album of scenes drawn from life, through which there is portrayed that never ending drama which commences at the cradle and ends with the grave. No Mason can commit an act, whether good or bad, but there appears before him some symbol portraying a fitting reward or a just retribution. The symbolism of Masonry then is simply human life in pictures—an illustrated picture gallery of the heart, a complete compendium expressive of man's constant duty to the God who made him and his fellow traveler in life's journey.

CHAPTER XXV

THE RELIGIOUS ELEMENT

IN making a study of Freemasonry with a view to arriving at a correct estimate of its moral and social worth, the religious element in the society must be taken into account. The more we come to understand the circumstances and conditions under which the institution was formulated, the more we realize that the men who were concerned in its organization and its future, had in mind the establishment of a society which should be religious in character but free from jealousy, prejudice and intolerance, devoid of superstition and possessing those elements of morality which Cicero characterized as initiating man into a new order of life and foreshadowing immortality.



GEORGE WASHINGTON, FIRST PRESIDENT OF THE UNITED STATES, MADE A MASON IN FREDERICKSBURG LODGE NO. 4, FREDERICKSBURG, VA., NOVEMBER 4, 1752

The one great thing which distinguishes Freemasonry above all other societies is a broad spirit of toleration. The religious wars of the Sixteenth Century which tore England almost to tatters make our Civil War appear in the light but of a small affray. In those bellicose days it was a dangerous thing to assume any religious belief which was at variance with the dominant party. Changes came so often and resulted in so much friction that the people were at a loss to know with which faction to cast their lot. In 1668 all religious



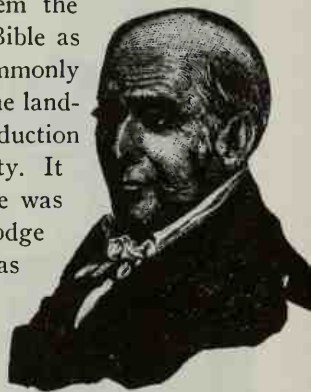
TUN TAVERN IN 1730, MEETING PLACE OF GRAND LODGE OF PENNSYLVANIA

assemblies with locked doors were forbidden. There is no reason to doubt that the intolerant attitude of the religious societies of the Seventeenth Century exerted an influence upon those men who were responsible for the revival of Freemasonry in the year 1717, and led them to place certain limitations upon what should be expected from those who united with the fraternity so far as their religious beliefs were concerned and to make the society or lodge a place where toleration would be recognized.

Hence the founders of Freemasonry eliminated from the speculative system of the society all references to any but those fundamental religious principles upon which all men could agree, namely: the acknowledgment of a supreme ruler of the universe, subjection to the great law of justice, and the obligation to love one another in service. They formulated a broad platform embracing God's fatherhood and man's brotherhood, making their charity the care of the widow and the fatherless and their sacred duty, that of keeping themselves unspotted from the world.

In the arrangement of their system the early Masonic fathers took the Holy Bible as their guide. They did not as is commonly supposed make the Holy Bible one of the landmarks an act which initiates the introduction of religious dogmatism into the society. It was not until 1769 that the Holy Bible was made a part of the furniture of every lodge and its place upon the altar, regarded as necessary to establish Masonic Legitimacy. It was on motion of Preston in the year above mentioned that the Grand Lodge of England voted to make the Holy Bible one of the so-called landmarks of the fraternity.

The form and nature of our ritual as it has passed through the tedious evolution of the years has in a way served to fix in the minds of many Masons the belief that the Bible is a necessary part of the furniture of every Masonic Lodge and that any society or organization of Masons which does not display upon its altar the Holy Bible, must necessarily be considered as spurious and clandestine. The original plan of Freemasonry was intended to give to the world a thoroughly tolerant institution. And the recognized book to be used was to be that volume which was accepted as the basis of the religious belief of the country or nation wherein Masonry might propagate.



STEPHEN GIRARD, A DISTINGUISHED
FREEMASON OF PHILADELPHIA AND
FOUNDER OF GIRARD COLLEGE

It is true that almost every practice Masonry inculcates and every truth it teaches is of scriptural origin. This is largely due to the strange circumstance, that of the chief compilers of the ritual, one was a French Huguenot and the other a Scotch Presbyterian. Recognizing this fact, it can be readily understood why many members of the Craft regard the Fraternity so religiously that they are willing to chance Heaven on their fidelity to its principles.

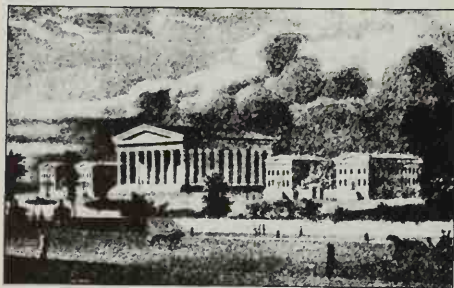
That the present system of Freemasonry should be spoken of as religious or even imparting religious instruction will perhaps be shocking to many who hold the idea that religion is confined to a particular set of theological dogmas or in other words is sectarian. It is, of course, the privilege of every man to conceive religion as his conscience may dictate and if there are men who accept Freemasonry as their religion and who zealously try to live up to its precepts and who strive to obey its obligation of serving man on earth and God in the universe then those men should have the right to accept Masonry as the religion to which they can subscribe without being pointed out as moral recluses, whose future happiness is seriously impaired because of their lack of affiliation with some denominational society.

The essentials of religion are not confined to any one sect or society. In this Twentieth Century no one group of individuals have a monopoly upon moral and ethical culture. The times demand that all influences which make for the uplift of human character must be coordinated. The church is not the only guardian of the moral virtues. God Almighty never intended that the teaching of them should be delegated to a special class of individuals. In this day and age of the world no society or organization has the prescriptive right to declare an embargo on matters of this sort.

An eminent writer has said that religion is the Holy Bible, and that various religious societies have arisen because they have selected certain portions of this book which were particu-

larly to their liking and have used them as the basis of their ideas, beliefs, and practices. But Freemasonry accepts the Bible as a whole and directs every Mason to make it the rule and guide of his conduct, leaving him to interpret its injunctions to the best of his ability. It does not adopt any particular part of the Bible upon which to found its beliefs, nor does it select any special section as the basis of its practices. It tells no man how he should worship God but leaves the method to his own selection.

Masonry was never intended to take the place of the church in modern society, for it offers no plan of salvation. It has never said, "Look to me and you shall be saved." If it be said



GIRARD COLLEGE IN 1840

that Masonry is not Christian, not Jewish, not Mohammedan, not Methodist, not Presbyterian, not Unitarian, then it is quite true. But it cannot be said that it is not religious, for the religious element enters so largely into

it, as to be its most distinguishing characteristic and without which it would be classified among those secular institutions which exist merely for the gratification of selfish interests.

When Stephen Girard, a distinguished Mason of Philadelphia, founded Girard College he made it one of the provisions that no minister should ever be permitted to enter its walls. His intentions have been misunderstood and his school charged with infidelity. Such, however, is not the case, for instruction in Girard College is as thoroughly religious as that of any other school of Liberal Arts in the country. It was not religion that Mr. Girard sought to exclude but sectarianism. His desire was to restore the old methods of instruction, which were eminently religious but not partisan.

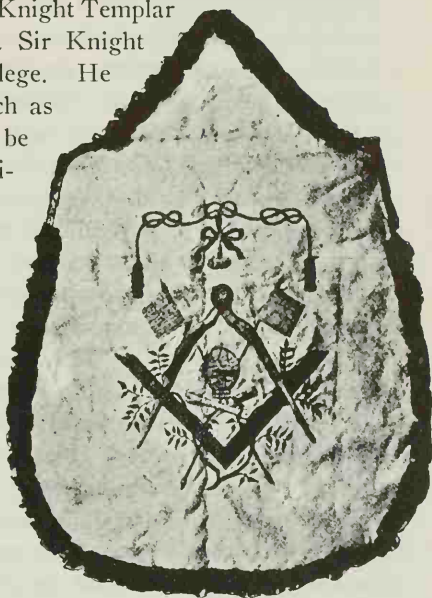


THE MASTER BUILDER, ACCEPTED BY FREEMASONRY AS A TYPE OF MASONIC CHARACTER AND INTEGRITY

It is related that during a Knight Templar Conclave in Philadelphia, a Sir Knight desired to visit Girard College. He wore his Templar coat which as is well known, might easily be taken by a novice for a clerical garment. The guard who met him at the door looked him over and said, "I am very sorry but you cannot enter here." The Knight Templar was astounded, and said, "the hell I can't."

"Oh," said the guard, as with a profuse apology he flung the door open. He had recognized the pass word.

No little criticism has been directed against Freemasonry because of what has been construed as an attempt



APRON PRESENTED TO WASHINGTON BY
LAFAYETTE

by the society to build a religion of its own, wherein the man of Nazareth, the central figure of the great religious denominations of the world has been rejected and in his stead, there has been substituted an imaginary character, known as the widow's son and a worker in brass. But the central character in Freemasonry has never been set up as the way, the truth and the light, but simply as an example of Masonic integrity and character.

Masonry has never claimed to do for men that which the church can do, nor has it ever assumed any of the functions of the church. It deals only with the moral and social features of the individual. It has never sought to make men better by picturing a celestial paradise, nor by threatening with a literal hell. Those early founders of Freemasonry were in

possession of a truth which the world is just beginning to learn and that is that no legislative act, however severe, makes men better. All punishments enacted by man since time began have neither changed nor bettered his nature. The severity of the law may deter, but with the inclination in the heart the man is guilty. The legislative enactment affects the physical and not the moral. Freemasonry has long recognized that no punishment can reach the motive and in the evolution of its system of moral science, it has ever sought to teach men that which is good and to help them to be right in all their relations with mankind.

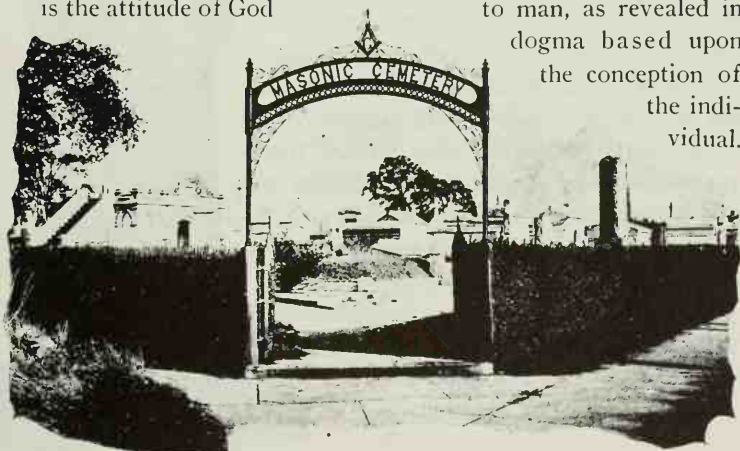
There never has been any conflict between the church and Freemasonry, nor is there a single principle inculcated by the various Christian societies of the world for which Freemasonry does not contend. Nor does the Church hold out any higher standard of morality and purity than is implied in the fundamental teachings of Masonry, however lax the society may be in maintaining those standards. Freemasonry in a measure is dependent upon the church, for the church accepts man as a fallen being who must be redeemed while Freemasonry takes him only in a high moral state, endowed with capacity for individuality and culture.

Within recent years there has been much agitation concerning the teaching of religion in the public schools. Undoubtedly the responsibility of the church and the home enters into the public school, but how these great problems are to be met is one of those questions which demands the attention of vigorous intellects. That clever diplomat Wu Ting Fang, late Chinese minister to this and other countries, in his book "America Through the Spectacles of an Oriental Diplomat," asks why we should not teach in public schools the fundamental principals of morality. Among these he enumerates honesty, purity of thought and action, respect for virtue, universal brotherhood, and the Golden Rule, which he naturally words as did Confucious, "Do not unto others, what ye would

not that others should do unto you." It is true that pupils who are under conscientious teachers and who study good literature receive religious training, unconsciously. But this distinguished Chinaman has asked for something more. He wants to know why they should not be taught in schools the principals of morality and in so doing, he but expresses the fundamental thing which for two hundred years Freemasonry has been trying to accomplish. At the present time there are strong indications of a tremendous revolution in the moral and religious world, the universal result of which points to the establishment of a religion of humanity. When that time shall come it cannot be doubted that Freemasonry will shine with a lustre undimmed.

The religion of Masonry knows neither creed nor dogma nor sectarianism. Every Lodge is the home of harmony. Every altar is a sacred anvil on which is tempered the bonds of brotherhood. The Mason is taught to see God in everything, to behold Him in every page of nature's book, to use reason for his lamp, education for his guide, and humanity as his chief interest. Masonry discards as non essential much of the formality which envelops the old religious ideas, and establishes as its tenets those great truths to which all men can subscribe. What men disagree and are skeptical about is the attitude of God

to man, as revealed in dogma based upon the conception of the individual.



MASONIC CEMETERY, NEW ORLEANS, OWNED AND MAINTAINED BY THE
GRAND LODGE OF LOUISIANA

Through a remarkable system of allegory and symbol the fathers in Masonry sought to picture truth and error, virtue and vice, life and death, and this method of teaching morality and humanity as well as nobility of character is simply the result of a long, tedious process of evolution, during which man has advanced from a mere brute to the highest product of modern civilization. Those early founders of Masonry conceived a system of moral religion at whose shrine all men might worship, the Christian, the Catholic, the Protestant, the Confucian, the Buddhist, the Mohammedan, as well as all others who are willing to acknowledge a supreme being and live a life of moral rectitude. Thus there has been evolved a religious society, which has been charitable enough to recognize good whether it be found in the Bible or the Koran, or in the Moral Code of those who have sought the higher things of life.

CHAPTER XXVI

THE QUESTION OF LANDMARKS

IN ancient times, it was the custom to mark the boundaries of lands by means of stone pillars. This same practice is followed to a large extent by modern surveyors, the position of stones at the intersection of highway roads showing that the habit is by no means obsolete. According to the old Jewish law, the removal of one of these landmarks was considered a serious crime punishable with the severest penalties. The word "landmark" has been adopted in Freemasonry to designate those peculiar marks of distinction by which it is separated from all other institutions.

For a long time the idea was held that there were certain universal, unalterable, and un-repealable fundamentals which have existed from time immemorial, and which have so thoroughly become the basic principles of the fraternity that they cannot be set aside or deviated from in the slightest degree, and that these so-called fundamentals are known as landmarks. Even at the present time, this idea has become so fixed in the minds of many charged with the government of the Craft that the term is frequently used without consideration as to its real meaning or of its value as a basis of determining Masonic government.

According to the modern accepted theory, landmarks embrace the universal language and laws of the fraternity, as they have come down from the Seventeenth Cen-



tury with such modifications as from time to time the evolution of the society has brought forth.

In the Masonic world, there has always been much argument over the question of what constitutes the landmarks of the fraternity. Some have contended that the obligations, signs, tokens, and words, as well as the various ceremonies through which the candidate passes, must be considered as landmarks. In other words, supporters of this theory are satisfied to include as the landmarks of the society all its alleged secrets.

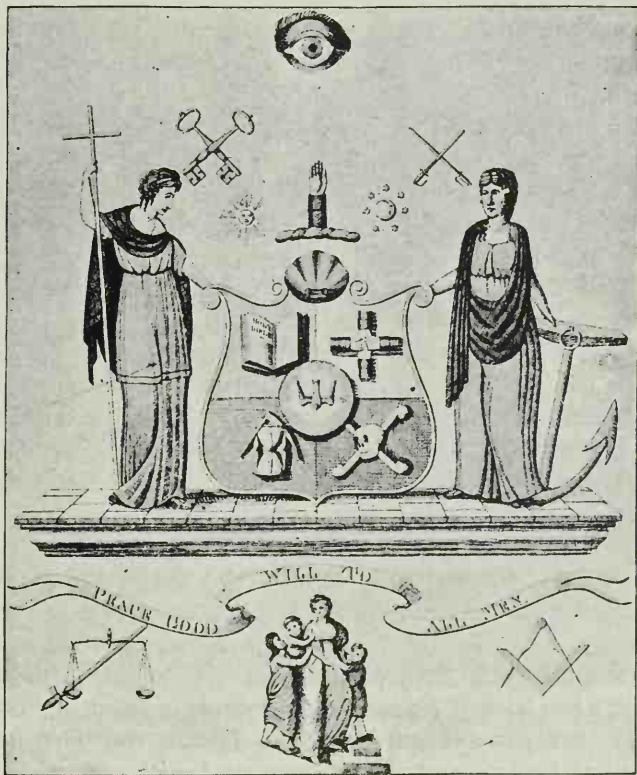
The generally accepted idea, according to the most competent authorities, is that they are those customs and observations of the fraternity which gradually grew into operation as it slowly evolved. They may be said to include such enactments as were put into practice by governing authority at a specific time, which being so far removed cannot be considered in the light of the present. In other words, one of the requisites of a landmark by its supporters is that it must possess antiquity. Any new rule of action which the Grand Lodges of the world might adopt at the present time, however general its application, could

hardly be called a landmark because it would lack that antiquity or association, with an early and formulative period of the Craft, which all landmarks must possess to be regarded as such. According to the advocates of the theory of ancient landmarks, they cannot be repealed, neither can they be changed nor set aside temporarily except by dispensation of the Grand master or action of the Grand Lodge.



ALBERT MACKEY, A DISTINGUISHED
MASONIC WRITER

The first use of the term appears in Payne's General Regulations, which were published in connection with Anderson's constitutions in the year 1723. Whatever the direct assertions of Payne may have been, there is a grave suspicion that Anderson took certain liberties with them, as he was much disposed to allow his imagination to guide him in his various attempts to enlarge upon the fundamental regulations of the Craft. The general opinion prevails that the term, as used by Payne, simply referred to the old regulations of the Craft which formed the basis of modern Freemasonry as projected



AN OLD MASONIC ENGRAVING

by Anderson, Desaguliers, and others who used their inventive genius in fabricating the new system.

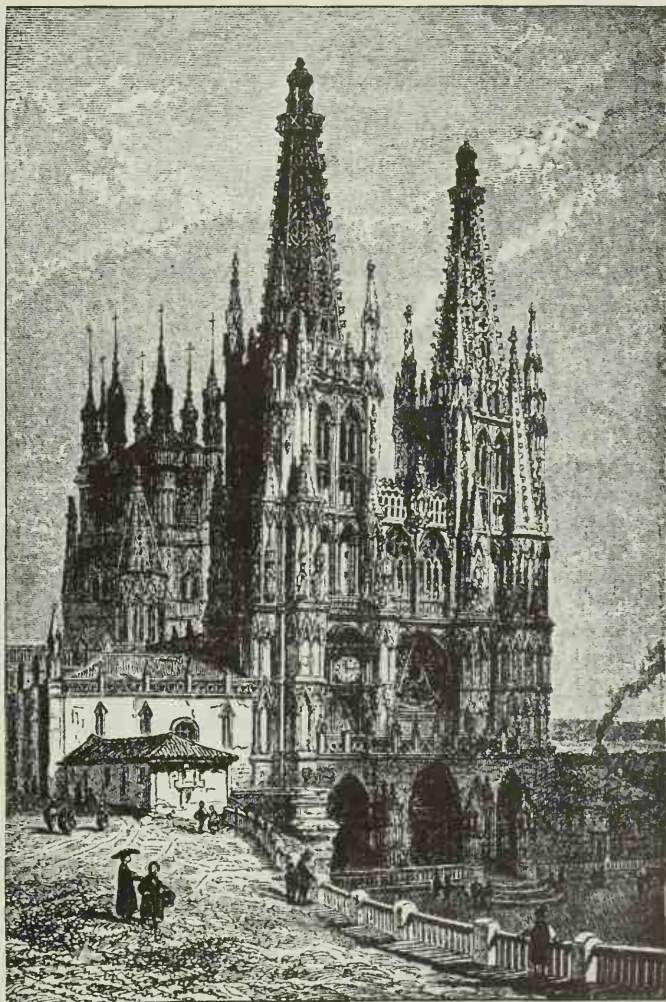
In the year 1775, Preston, in his "Illustrations of Masonry," made use of the word "landmarks" in a manner which makes the term synonymous with the established usages and customs of the Craft.

The Duke of Suffolk, Grand Master of England, issued a circular in 1819 in which he said, "that so long as the master of the lodge observed exactly the landmarks of the craft, he was at liberty to give the lectures in the language best suited to the character of the lodge over which he presided," by which was meant that the Master was to conform to the authorized ritual, and at no time has the ritual ever been regarded as a landmark.

Dr. George Oliver, one of the most voluminous of the early writers on Freemasonry, made frequent use of the term "landmarks," but as Dr. Oliver was a visionary writer, little dependence can be placed upon any construction of the term which he may have adopted.

From the very best evidence that can be adduced, it is apparent that the early writers on Freemasonry simply used the term in whatever way and manner best expressed the particular idea they sought to convey, and that for the most part, they made use of the word "landmarks" to designate the early customs and practices of the Craft as well as employing it as a general term to express the laws, rules, and regulations of the Society which were constantly undergoing various changes as the evolution of the fraternity progressed.

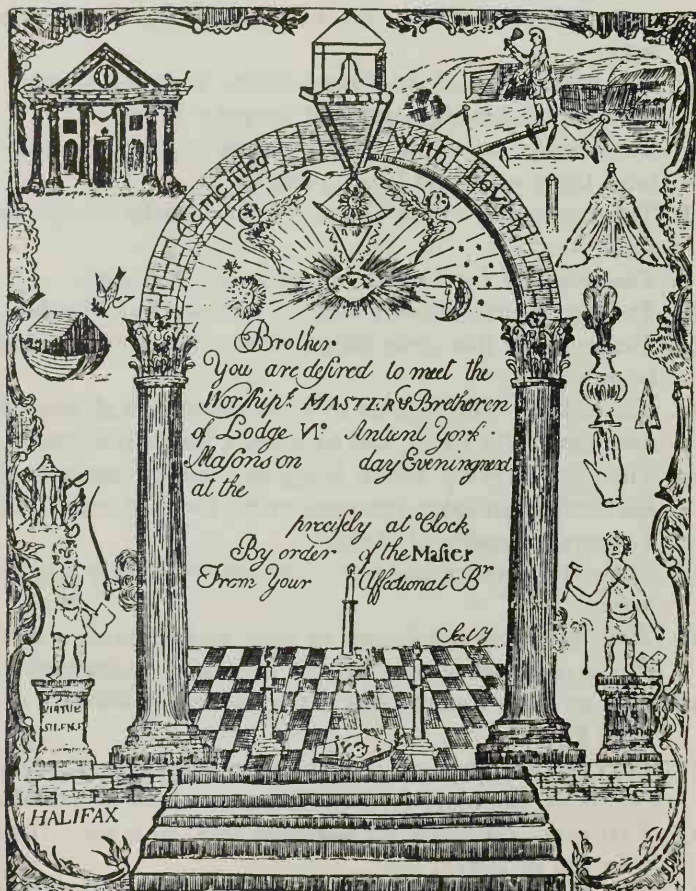
Until the year 1858, no attempt had been made by any Masonic writer to distinctly enumerate the landmarks of Freemasonry or to present them in concrete form. Soon after Dr. Albert Mackey, a Masonic historian of remarkable ability, issued a text book of Masonic Jurisprudence in which he enumerated twenty-five alleged landmarks claiming that his deductions had been arrived at after much exhaustive and tedious research. They are as follows:



BURGOS CATHEDRAL, A FINE EXAMPLE OF GOTHIC ARCHITECTURE

1. The modes of recognition.
2. The division of Symbolic Masonry into degrees.
3. The legend of the Third Degree.
4. The government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.
5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held.
6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
7. The prerogative of the Grand Master to grant dispensations for opening and holding lodges.
8. The prerogative of the Grand Master to make Masons at sight.
9. The necessity for Masons to congregate in lodges.
10. The government of every lodge by a Master and Wardens.
11. The necessity that every lodge, when congregated, should be duly tiled.
12. The right of every Master to be represented in all general meetings of the Craft, and to instruct his representatives.
13. The right of every Mason to appeal from the decision of his brethren in lodge convened to the Grand Lodge or to a general assembly of Masons.
14. The right of every Mason to visit and sit in every regular lodge.
15. That no visitor not known to some brother present as a Mason can enter a lodge without undergoing examination.
16. That no lodge can interfere in the business or labor of another lodge.
17. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.
18. That every candidate for initiation must be a man, free-born and of lawful age.
19. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

20. That every Mason must believe in a resurrection to a future life.
21. That a book of the law of God must constitute an indispensable part of the furniture of every lodge.
22. That all men in the sight of God are equal, and meet in the lodge on one common level.



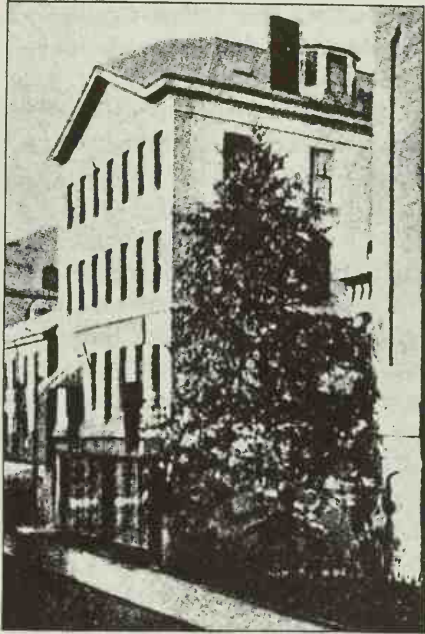
A MASONIC NOTICE USED IN HALIFAX BY ANCIENT YORK LODGES IN 1784

23. That Freemasonry is a secret society, in possession of secrets that can not be divulged.
24. That Freemasonry consists of a speculative science, founded on speculative art.
25. That the landmarks of Masonry can never be changed.

It has been charged that the compilation of landmarks as presented by Dr. Mackey, is not based upon anything authentic, but that they were largely the creatures of his prolific brain, and that many of them were manufactured to enable him to extend the list to such proportions that they might be made the object of sufficient argumentation as to form the basis of his book which he desired to sell upon the market.

It is pointed out that Dr. C. Lenning of Leipzig, Germany, prepared a work of three volumes entitled, "Encyclopaedie die Freimaurerei," which was published in 1824. This author makes no mention whatsoever of the term

"ancient landmark," showing that he was wholly unacquainted with the subject and considering that his work was issued twenty years before that of Dr. Mackey some color is given to the statement that the question of landmarks was one which did not disturb the Masonic world until the appearance of



THORNDIKE HALL, MEETING PLACE OF BOSTON MASONS IN 1864

Mackey's book in 1845. In 1879, Albert Pike of Washington D. C., one of the most profound Masonic scholars that America has ever produced, made an analysis of the question of landmarks, in which he reached the following conclusions:

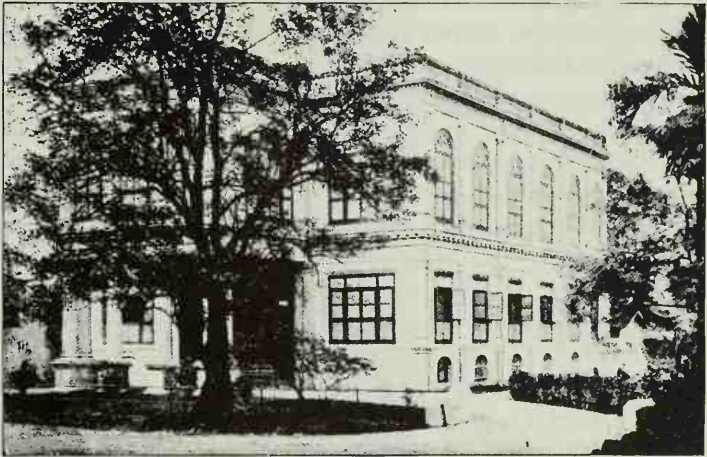
"The fundamental principles of the Ancient Operative Masonry were few and simple, and they were not called landmarks. Each lodge was independent of every other, and there was no superior authority over all. Each was composed of Apprentices and Fellow Crafts. Each had its Masters and Wardens, and these were elected by vote of all the members. The ancient charges show by what principles the relations of those of the fellowship to each other were regulated; and these may not improperly be said to have been the 'landmarks' of the Craft."

Robert F. Gould says: "We shall vainly search in the records of the Ancient Scottish lodges in the early times for a full specification of the twenty-five 'landmarks' which modern research pronounces to be both ancient and unalterable. Of the ancient landmarks, it has been observed with more or less foundation of truth: 'Nobody knows what they comprise or omit; they are of no earthly authority because everything is a landmark when an opponent desires to silence you; but nothing is a landmark that stands in his own way.'"

"Perhaps no more can be said with certainty in regard to them than that they were those essential principles on which the old simple Freemasonry was builded, and without which there would not have been Freemasonry; the organization of the Craft into lodges, the requisites for admission into the fellowship, and the methods of government established at the beginning."

One of the alleged landmarks for which there is no apparent authority, is that relating to physical qualifications. So much has been said within the past fifty years concerning this subject, and such stringent laws have been enacted by Grand Lodges, that the whole question came to be regarded as one of the landmarks of the fraternity. There is, however, no

evidence to sustain the claim that physical perfection is a Masonic fundamental any more than any particular group of Masons may adopt the same as one of its fixed rules and regulations and immediately set up the fact of its being a landmark. Masonic agitation concerning physical qualifications is traced to a section in the ancient charges which reads as follows: "No Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his Master's Lord,



MASONIC TEMPLE, SINGAPORE, INDIA

and of being made a Brother, and then a Fellow Craft in due time." In the edition of the constitutions published in 1738, the same charge was made to read as follows: "No Master should take a Prentice that is not the son of honest parents, a perfect youth without maim or defect in his body, and capable of learning the mysteries of the art that so the Lord (or Founders), may be well served and the Craft not despised." From the above, it will be seen that the original charges of a Mason published in 1723 make no mention whatsoever of

physical perfection, and that the interpretation read into this charge by the subsequent edition of 1738 shows that there was a disposition to modify the then existing law and to place upon it a construction not warranted in the premises.

William J. Hughan of England, who gave this subject the most careful investigation, reached the conclusion that the question of physical perfection is not a landmark and that its acceptance as such, is due to the fact that supporters of the theory have modified the ancient charges to suit their ideas of the perfect limb theory.

The impartial Masonic investigator who refuses to allow his reason to be swayed by mere statement or declarative assertion, is forced to seriously doubt whether such a thing as an irremovable landmark exists in the jurisprudence of Freemasonry.

Roscoe Pound, the distinguished jurist, who gave the subject much unbiased study, suggests the following which may be safely recognized as landmarks of the fraternity: (1) belief in God; (2) belief in the persistence of personality; (3) a "Book of the Law" as an indispensable part of the furniture of every Lodge; (4) the legend of the third degree; (5) secrecy; (6) the symbolism of the operative art; and (7) that a Mason must be a man, free born, and of age. He further states it is possible to add to or subtract from the above as each individual construes the fundamental regulations of the Craft.

In the absence of any central or governing body and the fact that much of the evolution of Freemasonry has been the outgrowth of individual effort and interpretation, the results of which have many times been accepted as literal fact, without the question of authentication entering into the transaction, it can be readily understood why that which is a landmark to one group of Masons is not such to another, and that the subject will ever continue to be one of confusion and doubt until the Masonic world shall, through a united effort, settle this much mooted question once and for all.

CHAPTER XXVII

THE COLOR LINE

NO little speculation exists in the mind of the newly made Mason as to the status of Negro Freemasonry, so called. The fact that lodges made up of colored men, imitating and



H. R. H., THE DUKE OF CUMBERLAND, GRAND MASTER OF THE GRAND LODGE OF ENGLAND, AND WHO ISSUED THE CHARTER FOR THE FORMATION OF THE FIRST NEGRO LODGE IN AMERICA

claiming to be Masons, using regalia and emblems copied from legitimate Freemasonry, are in existence, naturally excites a curiosity to know whence the American negro derived his alleged Freemasonry and what relationship, if any, it bears to that adopted and practiced by the white man.

The origin of Freemasonry among the negroes of the United States is as follows: On the sixth day of March, 1775, an army lodge chartered by the

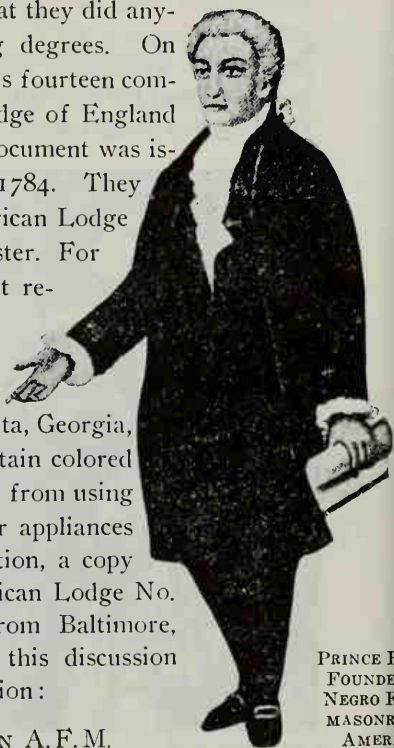
Grand Lodge of England attached to one of the regiments under General Gage stationed in Boston, Massachusetts, initiated Prince Hall and fourteen colored men of that city into the mysteries of the fraternity. From that beginning, with small additions from foreign countries, commenced Masonry among

the negroes. It was the custom in those primitive days to permit brethren who were regularly made to assemble as a lodge, and the presumption is that the fifteen negroes who had received their Masonic degrees in the army body met as a lodge, but there is nothing to indicate that they did anything in the way of conferring degrees. On March 2, 1784, Prince Hall and his fourteen companions applied to the Grand Lodge of England for a charter or warrant. This document was issued to them on September 29, 1784. They were given the designation of African Lodge No. 459, with Prince Hall as Master. For some reason, this charter was not received until May 2, 1787, nearly three years after its official date.

During the year 1919, members of the Mystic Shrine at Atlanta, Georgia, secured an injunction against certain colored men in that city, prohibiting them from using any of the signs, secret work, or appliances of that body. During the litigation, a copy of the old warrant issued to African Lodge No. 459 was brought into court from Baltimore, Maryland. It is reproduced in this discussion as a matter of general information:

WARRANT OF CONSTITUTION A.F.M.

To All and Every: Our right worshipful and loving brethren: We, Thomas Howard, Earl of Effingham, Lord Howard, etc., Acting Grand Master, under the authority of his Royal Highness, Henry Frederick, Duke of Cumberland, etc., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Ancient Masons send greetings.



PRINCE H.
FOUNDER
NEGRO F.
MASONRY
AMERICA

Know ye that we, at the humble petition of our Right Trusty and well beloved brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other brethren residing in Boston, New England, in North America, do hereby constitute the said brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston, aforesaid, and do further at their said petition and of the great trust and confidence reposed

in each of the said above named brethren, hereby appoint the said Prince Hall to be Master; Boston Smith, Senior Warden; and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought by the brethren thereof, it being our will that this, our appointment of the above officers, shall in no wise affect any future election of officers of said Lodge, but that such election shall be regulated, agreeable to such By-Laws of the said Lodge as shall be consistent with the Grand Laws of the Society, contained in the Book of Constitutions; and we hereby will, and require of



ANDREW JOHNSON
*Made a Mason in Greenville, Tenn.,
between 1848 and 1852*

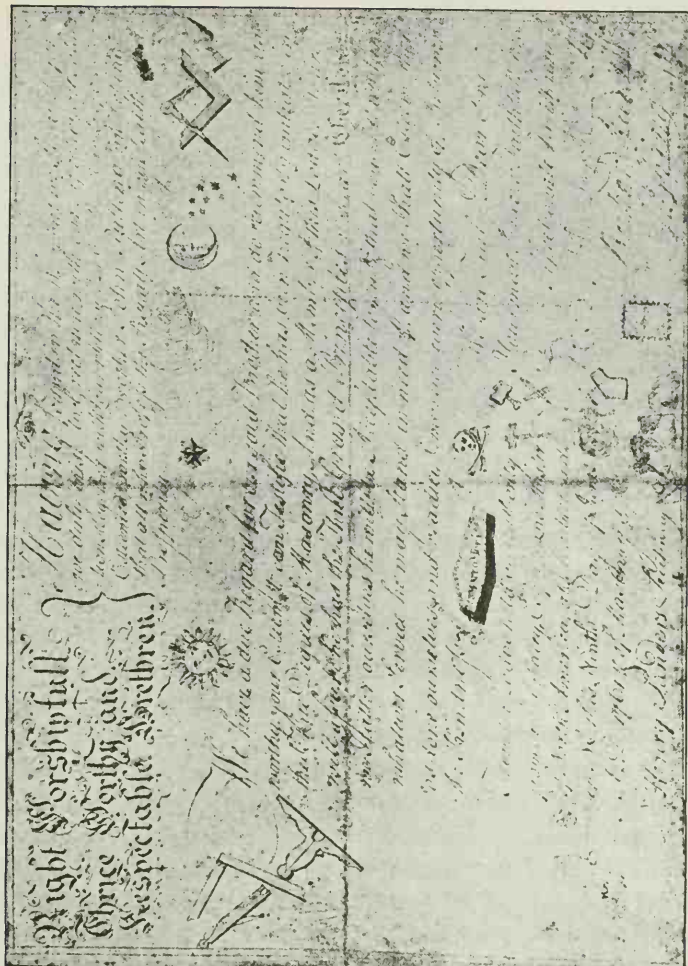
you, the said Prince Hall, to take special care that all and every, the said brethren, are to have been regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Book of Constitutions and further that you do from time to time cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders, and regulations as shall be made for the good government of the

same; and in no wise you omit once in every year to send to us, or our successors, Grand Masters, or Rowland Holt, Esq., our Deputy Grand Master for the time being, an account of your said proceedings and copies of all such rules, orders and regulations as shall be made as aforesaid, together with the list of the members of the Lodge, and such sum of money as may suit the circumstances of the Lodge, and reasonably be expected toward the Grand Charity. Moreover, we will, and require of you, the Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

Given at London, under our hand and seal of Masonry, this 29th day of September A.L. 5784 A.D. 1784 by the Grand Master's command."

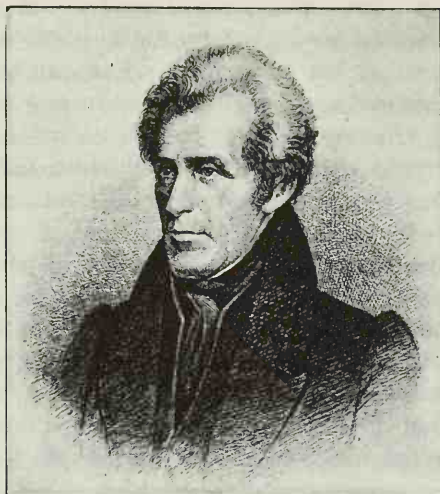
African Lodge remained upon the English register until the union of the two rival Grand Lodges of Moderns and Ancients into the United Grand Lodge of England in the year 1813, when it was erased from the records because of its failure to contribute to the Charity Fund of the Grand Body.

But this by no means meant the elimination of Negro Masonry in the United States. Prince Hall was a man of more than usual ability. He worked zealously in the cause of Masonry and from 1792 until his death in 1807, he exercised all the functions of a provincial Grand Master. In 1797 he issued a license to thirteen black men, who had been made Masons in England to assemble and work as a lodge in Philadelphia. He also granted authority for the formation of a lodge in Providence, R. I. In 1808 these three lodges joined in forming African Grand Lodge, of Boston, now known as Prince Hall Grand Lodge of Massachusetts. The second colored Grand Lodge called the First Independent African Grand Lodge of North America for the Commonwealth of Pennsylvania was organized in 1815, and shortly after a third came into existence known as the Hiram Grand Lodge of Pennsylvania. In 1847, these three Grand Bodies fully recognized one another and joined in the formation of a National



MASONIC DIPLOMA OF JOHN PULLING, WHO HUNG THE LANTERN IN OLD SOUTH CHURCH, BOSTON FOR PAUL REVERE

Grand Lodge, which has long since passed out of existence. Practically all negro lodges in the United States are descended from one or the other of the negro lodges, which were constituted by Prince Hall and later formed the various Grand Lodges which have already been spoken of.



Regardless of the apparent regular way and manner in which

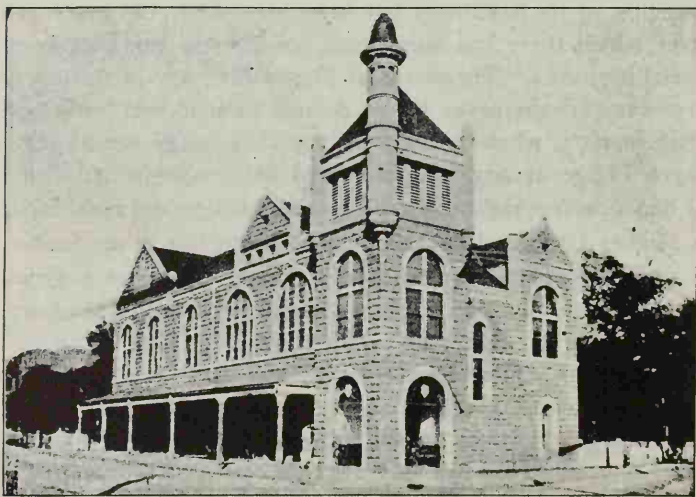
ANDREW JACKSON, A MEMBER OF PHILANTHROPIC LODGE, CLOVER BOTTOM, TENN., AND GRAND MASTER OF THE STATE 1822-23

negro Masonry was introduced into the United States, the question of its legitimacy has been one widely discussed and over which there has been much controversy due largely to racial prejudice. The status of Negro Masonry in this country was perhaps never better defined than it was by Albert Pike in 1875, when he said, "Prince Hall Lodge was as regular a Lodge as any Lodge created by competent authority. It had a perfect right to establish other Lodges and make itself a Mother Lodge. I am not inclined to meddle in the matter. I took my obligations from white men, not from negroes. When I have to accept negroes as brothers or leave Masonry, I shall leave it. Better let the thing drift." This very frank statement by Albert Pike sums up the exact feeling that is exhibited toward Negro Masonry at the present time.

Certain objections to the legitimacy of Negro Masonry have been offered. But they are the complaints of the prejudiced. The student who wants to know the truth and is willing to weigh things impartially must conclude that these objections

are more in the nature of excuses, and would never be brought forward were it not for the antithesis of race, which for generations has divided the white man and the black man and caused them to remain at a perpetual distance.

Among the most forcible objections which have been offered is that the warrant by whose authority Negro Masonry was formed was issued by a Grand Lodge which had seceded from the Grand Lodge of England and was known as The Ancients; that between the time of granting the warrant and delivery of the same to African Lodge, the Grand Lodge of Massachusetts had been formed thereby acquiring exclusive Masonic Jurisdiction over the territory in which African Lodge was constituted; that it was illegal for the further reason that there was in Massachusetts a Provincial Grand Lodge of which General Joseph Warren was Grand Master; that an examination of the charter issued to African Lodge discloses no authority whatsoever permitting African Lodge to admit anyone to its membership except Masons. No authority was given in the warrant either to make Masons or establish lodges



MASONIC TEMPLE, HONOLULU, H. I.

and for this reason, when the lodge was erased from the roll by action of the Grand Lodge of England, colored Freemasonry in America forever ended.

On the other hand, some very distinguished and reliable Masonic writers have declared in all candor that African Lodge was just as legitimate as any lodge formed in the United States, and that therefore Negro Freemasonry is legitimate notwithstanding the existing prejudice which prohibits a recognition of that form of Masonry by the white man. It has been pointed out that African Lodge was warranted by the English Grand Lodge only as a lodge, and without any of the functions of a Grand Lodge and was, therefore, powerless to authorize the formation of other lodges. Yet there are abundant instances of where single lodges developed into Mother Lodges and numerous examples can be found in Europe and Asia where individual Masons on their own authority set up lodges which were afterwards universally accepted as legitimate. In our country Fredericksburg Lodge of Virginia was unable to furnish any claim to its existence as a chartered body, yet it had made George Washington a Mason and had organized a Lodge at Gloucester Court House.

This Lodge joined in the formation of the Grand Lodge of Virginia, and was accepted by that body as legitimate and regular.

St. Andrew's lodge of Boston, Mass., received its charter from the Grand Lodge of Scotland in 1760, yet this lodge made Masons in 1753. In 1758 it gave to the Masonic world that illustrious Freemason, General Joseph Warren, who fell at Bunker Hill.

As to the careless manner of creating lodges and propagating Masonry which was so apparent in the beginning of the Eighteenth Century, George W. Speth of England, states that "throughout the last Century and well into this, lodges have been formed by British Masonry without previous consent or authority of the Grand Lodge or of the Grand Master.

Neither have the founders of the Lodges been censured for their irregularity of conduct."

As to the claim that the formation of African Lodge was an invasion of rights of the Grand Lodge of Massachusetts, it is asserted that for several years there were two Grand Lodges in England. New York, at one time, had three; South Carolina, two, so that the presence of two constituted author-

ities in a jurisdiction was not unusual because of the generally disorganized condition of Masonry in those early times and the lack of coordinated effort.

Concerning the objection which has been offered that the Negro Lodge rejected from its ritualistic formula the word "free-born" and inserted in its place the word "free," it is pointed out by the supporters of colored Masonry that the old



REPRODUCTION OF A MASONIC APRON ALLEGED TO HAVE BEEN FOUND IN THE STOMACH OF A CODFISH PURCHASED IN THE GLASGOW MARKET

Masonic documents from which Masonry draws much of its data and ritual makes use of the word "free," but not "free-born." It is also asserted that the Grand Lodge of England, in 1838, struck the word "freeborn" from its list and inserted the word "free," proving conclusively that the word "free-born" which appears in the ritual of Masonry, is not a fixed entity but has been made use of in accordance with the views of ritual builders from time to time. One of the strongest claims advanced against the legitimacy of colored Masonry is

that the formation of Prince Hall Grand Lodge was in fact an ultimatum on the part of Negro Masonry to establish its own freedom and independence and in view of a protocol issued on the 18th day of June, 1827, its constituents publicly declared themselves free and independent of any lodge and declined to be governed by any body other than their own.

As we now understand the fraternity, this revival of colored Masonry and its assumption of Grand Lodge authority was illegal and from that day rendered the Prince Hall Grand Lodge and all its constituents as clandestine.

Regardless of the way and manner that Negro Masonry arose in America it is today regarded as spurious and illegitimate, a condition which will exist as long as human prejudice separates the white man and the black man.

CHAPTER XXVIII

THE LITERATURE OF FREEMASONRY

EVERY great institution which has taken part in the affairs of men has its literature. Institutions which are of light and trivial character have no literature because in them are



ROBERT BURNS, THE SCOTTISH POET. *By Universal Consent the First Poet Laureate of Freemasonry*

not found those nobler ideals which lift the soul and cause it to burst forth in essay, oration, and poem. Freemasonry is not without its literature and the greatest proof of the high value of the fraternity lies in the fact that its inherent principles and symbolism have been of such lofty character as to cause men to express themselves in magnificent oration and inspiring poem.

The importance of Freemasonry has been such that men of literary ability have felt it worth while to write numerous works dealing with its early evolution. The symbolism of the society has also been an inspiration with the result that there are many excellent documents in existence of

high character dealing with the hidden meaning of the various teachings of the society. Cornerstone ceremonials, dedications, anniversaries, and open meetings have been made the occasion for the deliverance of some of the most eloquent orations that ever fell from the lips of men.

Poetry being more complex, it is not to be expected that there would be any great display of literary effort in this direction. And yet Freemasonry has inspired the poet and



THE MASONIC LODGE, TARBOLTON, SCOTLAND. *It was in the Attic of this Building, on July 4, 1781, that Robert Burns was made a Mason*

today there are extant numbers of Masonic poems, many of them possessing more or less literary value.

All of this proves beyond a doubt that Freemasonry is not to be considered as of mere passing interest when its history, its symbolism, its various devices have been made the basis of literary efforts which take rank with the best literature of the past decade.

Not alone has Freemasonry been celebrated in prose and poem but as early as the year 1730, there appeared in London

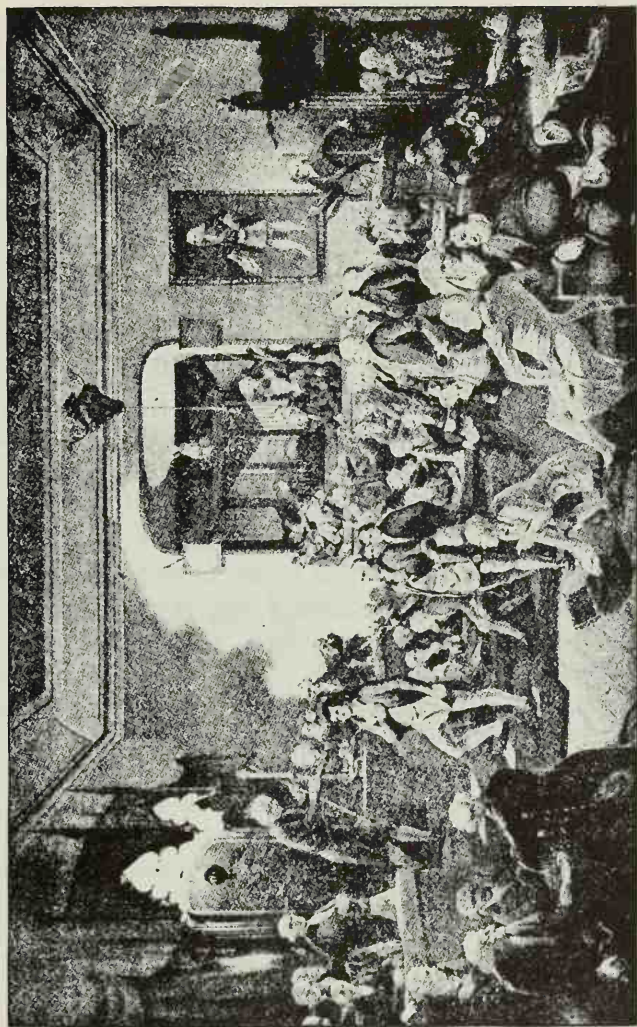
a Masonic opera called "The Generous Freemason." It was written by William R. Chettwood, who was prompter at the Drury Lane Theater in London, and one of the most noted of the comedies produced by him was "The Generous Freemason," which was described as a "tragi—comi—farcial ballad opera." A fair idea of the character of this play may be



MAUSOLEUM OF ROBERT BURNS

gained from an advertisement which appeared in the *Daily Post* of August 20, 1730, and which reads as follows: "At Oates and Fielding's Great Theatrical Booth at the George Inn Yard in Smithfield, during the time of Bartholomew Fair, will be presented an entire new opera, call'd "The Generous Freemason," or the Constant Lady, with the comical humours, of Squire Noodle and his man Doodle, "By Persons from both

Theaters. The part of the King of Tunis by Mr. Barcock; Mizra, Mr. Paget; Sebastian, Mr. Oates; Clermont, Mr. Fielding; Sir Jasper, Mr. Burnett; Squire Noodle, Mr. Berry; Doodle, Mr. Smith; Davy, Mr. Excell; Captain, Mr. Brogden; the Queen, Mrs. Kilby; Maria, Miss Oates; Celia, Mrs. Grace; Jacinta, Miss Williams; Jenny, the Chambermaid, Mrs. Stevens; Lettice, Mrs. Roberts." "All the characters newly dress'd.



A FAMOUS PAINTING OF AN EVENT WHICH NEVER TOOK PLACE—THE INAUGURATION OF ROBERT BURNS AS
POET LAUREATE OF FREEMASONRY

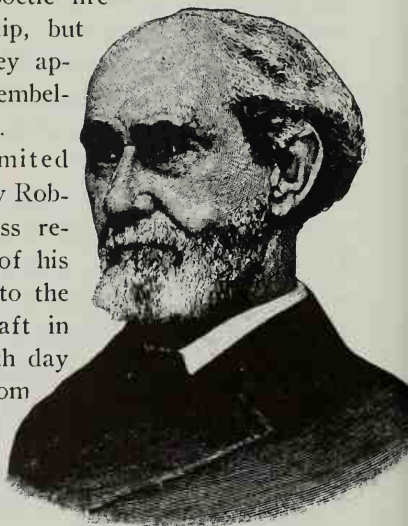
With several entertainments of dancing by Monsieur de St. Luce, Mlle. de Lorme, and others, particularly the Wooden Shoe Dance, the Pierrot and Pierrette, and the Dance of the Black Joke. Beginning every day at 2 o'clock." The music for the Generous Freemason was furnished by three composers, and two copies of the opera are now in the British Museum. While there is nothing whatsoever about the Generous Freemason to entitle it to recognition as a literary work, yet it shows conclusively that two hundred years ago the fraternity was sufficiently well thought of to inspire one of its members to exploit it in comic opera.

The first record of a Masonic play is traced to the year 1723. On the 9th of January, there was produced at Drury Lane Theatre, London, a drama which was advertised as the work of a Freemason and dedicated as a comedy never acted before and called, "Love in a Forest," alter'd from a comedy called, "As You Like It" written by Shakespeare. According to the custom of the times, the sixth performance was given for the benefit of the author, a Freemason.

While it is true that Freemasonry has had connected with it many men of more or less poetic ability, yet only a very few were sufficiently inspired by the imagery of Masonry to indulge in verse. It is said that the fraternity has had among its members such men as Walter Scott, Thomas Moore, William Cowper, James Hogg, Robert Burns, George D. Prentice, George P. Morse, Charles Mackey, and many others, but of those enumerated, Robert Burns appears to have been the only one who was inspired to write poems on Masonry and his entire efforts in this direction would fill scarcely a dozen pages. George P. Morse is responsible for the ode, "Man Dieth and Wasteth Away," which is so familiar to every Masonic ritualist. The paraphrase of the one hundred and thirty-third Psalm which has come so prominently into use in our lodges, "Behold how pleasant and how good," was contributed by Gyles F. Yates. Thomas Smith Webb, who is largely responsible for

much of the ritual which we have today, left one example of his poetic genius—"All Hail to the Morning." The popular funeral hymn, "Solemn Strikes the Funeral Chime," was written by David Vinton. From the fact that the above have been made a part of the work, it may be conjectured that they were written not because of the poetic fire which inspired their authorship, but rather for the reason that they appeared essential as a further embellishment of the system of ritual.

Notwithstanding the limited amount of poetry contributed by Robert Burns, he was nevertheless regarded as the Poet Laureate of his times. Burns was initiated into the mysteries of the Masonic Craft in Tarbolton, Scotland, on the 4th day of July, 1781. He traveled from Irving to be passed and raised and throughout his life was an enthusiastic Mason. His Mother Lodge, St. David's, long defunct, has recently been reconstituted. Its old minute book can still be seen in the Burn's Tavern at the Cross.



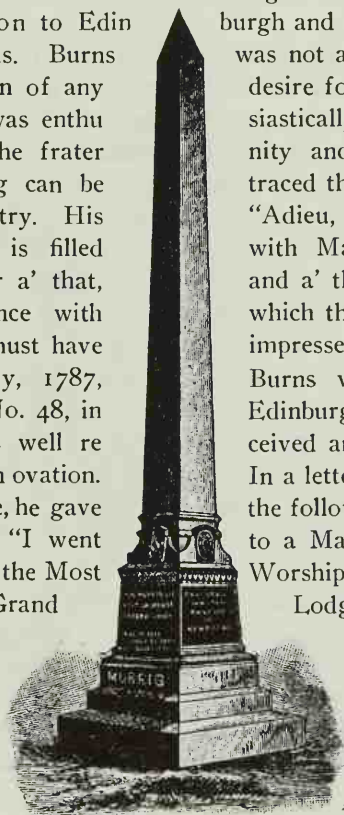
ROBERT MORRIS, THE MOST PROLIFIC
MASONIC POET IN THE HISTORY OF THE
FRATERNITY

The Masonic Lodge met in Manson Inn, which is now a dilapidated, thatched cottage at the foot of Burn's Street. The Lodge of St. James, which Burns and some members of St. David's Lodge revived in 1782, is still in existence. A hall has lately been built for its meetings and here are kept the precious relics of Bobbie Burns', the Freemason. The chair, footstool, and gavel which he used as deputy master, together with the jewels which he wore, a Bible which he purchased, and the minute book of the lodge, containing entries written by him, and his signature to many separate minutes, all comprise Masonic relics dear to every Freemason. Robert Burns

owed some of his warmest and dearest friends to his connection with the Masonic lodge, for it was through Freemasonry that he came to know such men as Gaven Hamilton, Dr. McKinsey, Sheriff Wallace, Dalrymple of Orange Field, and Dugald Stewart. It was his introduction to Edinburgh and secured some of his best patrons. Burns was not attracted to Masonry by reason of any desire for boon companionship. He was enthusiastically devoted to the fraternity and the effect of their teaching can be traced through considerable of his poetry. His "Adieu," is filled with Masonic imagery, while his "For a' that," reveals the positive influence with which the democracy of Freemasonry must have impressed him.

In January, 1787, Burns visited St. Andrew's Lodge No. 48, in Edinburgh. On this occasion, he was well received and greeted with something of an ovation. In a letter written to his friend, Ballatine, he gave the following description of the affair: "I went to a Mason Lodge yesterday night, where the Most Worshipful Grand Master, and all the Grand visited. The numerous and different town were their pomp. Master, who great solemnly to himself as a

and a Mason among other general toasts, gave "Caledonia and Caledonia's Bard.-Brother Burns," which rang through the whole assembly with multiplied honors and repeated acclama-



MONUMENT TO ROBERT MORRIS,
LAGRANGE, KY.

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meeting was elegant: the Lodges about present in all The Grand presided with ty and honor gentleman

tions. As I had no idea such a thing would happen, I was downright thunderstruck, and trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said so loud that I could hear with a most comforting accent, 'Very well, indeed,' which set me something to rights again."

The statement which is so often made that Burns was installed as Poet Laureate of Freemasonry in Lodge Canongate, Kilwinning, in 1782, appears to be one of those myths which are so frequently found in connection with Masonry wherein ambitious writers have sought to advance the society by connecting popular men with it in some official capacity. The minutes of Lodge Canongate make no mention whatsoever of any ceremony at which Burns was installed as Poet Laureate, and the picture painted in 1746, which has been so often referred to as a "faithful representation of the inauguration" was apparently conceived in the mind of the artist as a fanciful theme upon which to employ his talent.

The next distinguished Mason to gain fame as a poet was Robert Morris, of LaGrange, Kentucky. Morris was Past Grand Master of the Grand Lodge of that state and took a deep interest in Masonry. For forty years he was one of the most distinguished writers and lecturers on the subject which this country has produced. He made a journey to the Holy Land, and on his return issued a volume giving his experiences in that country. He was most distinguished, however, as a poet and to his genius, Masonry is indebted for some four or five hundred Masonic poems of unusual literary quality. One of the best known and probably one of the most popular, is "We Meet Upon the Level and Part Upon the Square." This one was written one hot afternoon in August, 1854. As the author was walking home from a neighbor's house, he sat down upon a fallen tree and under a momentary impulse, dashed off this most beautiful poem on the back of an envelope. The imagery of Masonry inspired Robert Morris for the letter "G," the broken column, the pillars of the

porch, and other Masonic symbols seemed to have taken hold of his soul and caused him to burst forth in delightful verse. For forty years he was recognized by universal consent, as the Poet Laureate of Freemasonry, a title which he well earned and one which was worthily bestowed. It was in the year 1884, in the Grand Lodge of New York, that Rob Morris was formally coronated Poet Laureate of Freemasonry, a worthy successor to Bobbie Burns.

The third Mason to be awarded this distinction was Fay Hempstead, Grand Secretary of the Grand Lodge of Arkansas.



FAY HEMPSTEAD, CROWNED POET
LAUREATE OF FREEMASONRY OCTO-
BER 5, 1908, IN CHICAGO, ILLINOIS

This interesting coronation took place in Ravenswood Lodge, Chicago, on October 5, 1908. At that time Brother Hempstead was rounding out forty years of active work in Masonry, during which time, he had written a number of Masonic poems of which "Let There be Light" is a notable example. So far as is known, he has never issued any volume of his poems, but numbers of them are, however, extant.

A discussion of the Poets of Freemasonry would not be complete without special mention being made of Rudyard Kipling, the noted English author, who has penned some most delightful Masonic poems, one of which "The Palace" is frequently quoted at the present time.

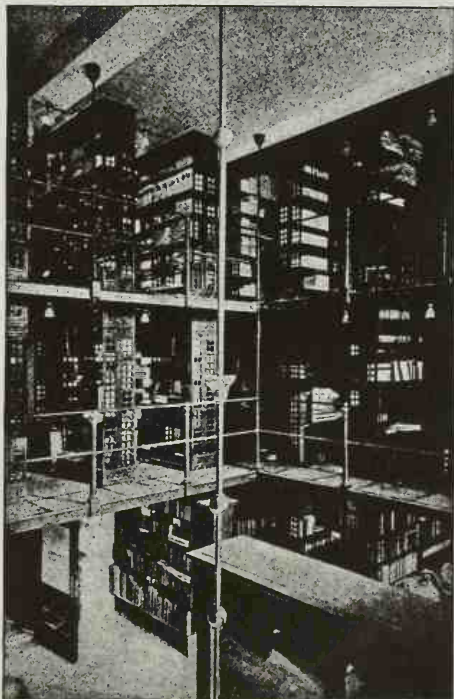
It is a matter of regret that no special effort was ever made to gather the thousands of Masonic orations which have been delivered in time to time. Many of these possess a high literary value and are examples of splendid English and good rhetoric. Of the numerous histories that have been

written by such distinguished men as Findel, Laurie, Holland, Anderson, Oliver in the olden days, and Hughan, Gould, and others in modern times to say nothing of the voluminous works of Albert G. Mackey, who is today an acknowledged authority on many subjects Masonic, present a field of review too broad to be undertaken in this brief chapter.

CHAPTER XXIX

THE FORK IN THE ROAD

THE average man enters Freemasonry with little or no knowledge of the fraternity, its manner of organization, or its system of doing business. When he petitions a lodge, so far as he knows, he has applied for the privileges of the fraternity, and his initiating, passing, and raising are supposed to put him in full possession of all that appertains to the society. Upon receiving the degree of Master Mason, he finds in his pleasant journey thus far that he has arrived at a fork in the road, and if he is to believe all his Masonic friends tell him, he is at once beset with perplexity and doubt. Intimations are given him that Masonry of the lodge is not complete and that before he can have a full conception of Freemasonry, it will be necessary for him to petition a Masonic body known as the



LIBRARY, GRAND LODGE OF MASSACHUSETTS, A
TREASURE HOUSE OF RARE MASONIC RELICS

Chapter, and receive the degree of the Holy Royal Arch. He is further informed that he cannot possibly fully appreciate his Masonry until he has presented his petition to a Commandery of Knights Templar and received the Orders therein conferred. He is also given the information that between the Chapter and the Commandery are three very entertaining degrees known as those of Royal, Select, and

Superexcellent Master, and while not at all required, yet his knowledge of Masonry will never be satisfactory until

he has received these highly instructive degrees. While he is seriously

considering the ways and means of completing his Masonic schooling, he is approached by another

group of Masons who inform him that the knowledge of Ma-

sonry which he has acquired in the first three degrees is purely

fragmentary, and that before he can begin to realize what Masonry means,

it will be necessary for him to receive the various grades conferred

in the Scottish Rite Bodies, twenty-

nine in number culminating with the thirty-second degree.

At this point he becomes confused, particularly if his means are limited and the query which naturally arises in his mind as he stands at the fork of the Masonic road is, "Which route shall I take?"

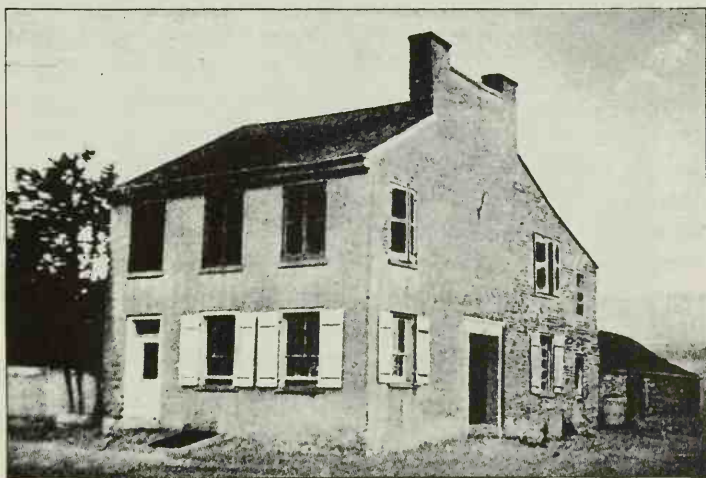
For a long time, much jealousy existed between Ancient Craft Masonry as contained in the first three degrees, and the so called higher degrees. No little acrimonious debate was indulged in by the proponents of each group of Masons, and in some instances, Grand Lodge authorities denounced



SHADRACH BOND, FIRST GOVERNOR
OF ILLINOIS, AND FIRST GRAND
MASTER OF MASONS IN THAT STATE

the adherents of the higher degrees as Masonic outlaws. But as time has passed, and the fraternity has come to be better understood, Masons are beginning to understand that Freemasonry is a principle and not a collection of organizations. At the present time the Mason who can afford it, takes all the degrees which his finances will permit, and seeks to broaden as far as possible his knowledge of those great fundamental truths which distinguish Freemasonry, whether found in Lodge, Chapter, Commandery or Consistory.

Masonry in the world today, is organized under two systems. One, miscalled the York Rite System, including four degrees of the Chapter, three degrees of the Council, and three Orders of Knighthood, and the Scottish Rite System, comprising eleven degrees conferred in a Lodge of Perfection, two degrees conferred in a Council of Princes of Jerusalem, two degrees conferred in a Chapter of Rose Croix, and fourteen degrees conferred in a Consistory of Sublime Princes of the Royal Secret. To these, the Scottish Rite has added one more, known as the thirty-third degree, which is purely hon-



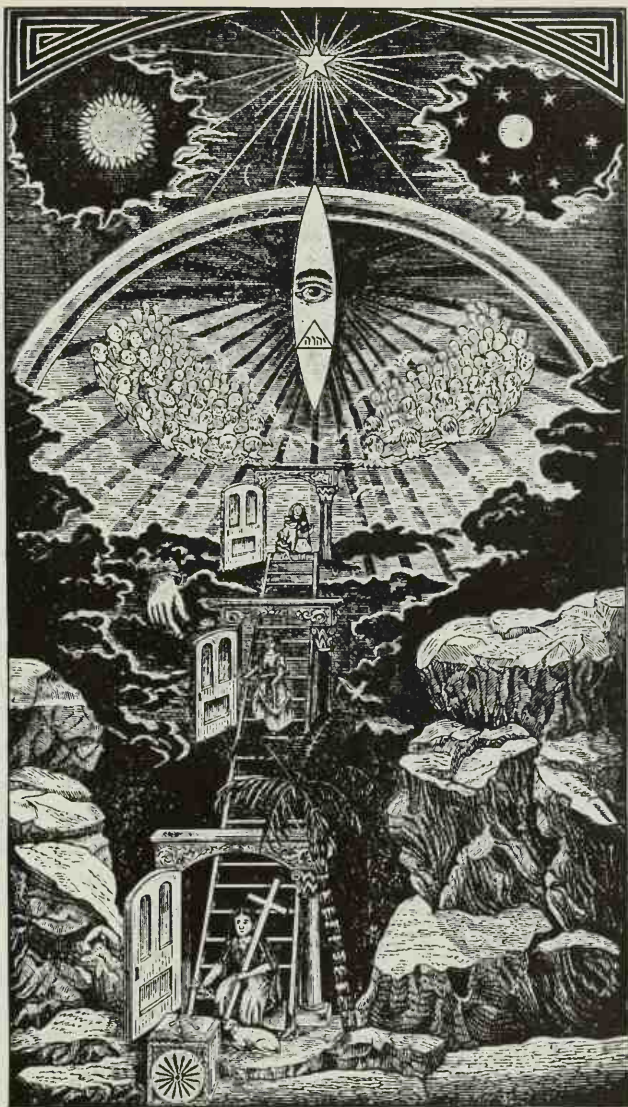
THE FIRST STATE HOUSE IN ILLINOIS, BUILT AT KASKASKIA IN 1792.
*It was in this Building, December 14, 1805, that the First Masonic Lodge
was Instituted*

orary and is awarded to those who by reason of long service in Masonry or because of some great benefit rendered to humanity, have attained distinction. Both the York Rite and the Scottish Rite have built their systems upon the first three degrees of Ancient Craft Masonry, and require all petitioners for their various grades to be first of all Master Masons made in a regular lodge of Masons.

In attempting to establish Royal Arch Masonry as a legitimate part of the Ancient Craft System, and declaring that it cannot be divorced therefrom without serious injury to the Masonic knowledge of the seeker after light, the claim is sometimes made that the third degree was mutilated in order to create the Royal Arch degree and that the Fellow Crafts degree was spoiled in order to make the Mark Master's degree. These declarations are simply the result of a mad desire to establish a connection between Royal Arch and Ancient Craft Masonry by those who have arrived at their deductions merely from the study of a monitor or such internal evidence as they have been able to deduce from the degrees themselves.

When the Grand Lodge of England was formed in 1717, nothing was known of the Royal Arch Degree. No mention of it is made in connection with the early ceremonies of Masonry and so far as the legends of the fraternity are concerned, it was unknown. In the year 1737 some of the members of the Grand Lodge of England became dissatisfied with the way its affairs were being conducted and seceding, set up a Grand Lodge of their own calling themselves Ancients, in contrast with the lawful Grand Lodge which they styled Moderns. This schismatic Grand Lodge afterwards became known as the Athol Grand Lodge, in consequence of the Duke of Athol, having been for many years its Grand Master.

It has been claimed that after the secession of the so called Ancients the Moderns changed the modes of recognition. The charge has also been set up that Dermott and Dunckerly had taken something from the Third Degree and made out of it the Royal Arch.



AN OLD MASONIC CHART SYMBOLIZING JACOB'S LADDER

The exact source of the legend of the Royal Arch is not known. It may have been conceived in the fertile brain of Dunckerly for the principal reason that the Ancients sought to give to their schismatic body a prestige which was not possessed by the Moderns or Mother Grand Lodge of England.

The Royal Arch degree did not appear until some twenty or thirty years after the formation of the Grand Lodge of England, clearly proving that any mutilation of the Third Degree for the purpose of creating the Royal Arch Degree is pure fiction. It is also true that there was no despoilation of the Fellow Crafts degree in order to create the Mark Master's degree. Undoubtedly the Royal Arch Degree had in a way become fixed in the system as promulgated by the Ancients or Secedents. There is no question that this

degree was practiced by the seceders until the union of the two Grand Lodges in 1813. In discussing the articles of union, the question of the future of the Royal Arch Degree became a very serious one. The Ancients or the regular Grand Lodge demanded its separation from the first three degrees.



ISRAEL ISRAEL, GRAND MASTER OF MASONS IN PENNSYLVANIA IN 1805, AND WHO ISSUED THE DISPENSATION FOR THE FORMATION OF THE FIRST MASONIC LODGE IN ILLINOIS

The Moderns or Seceders refused to accept this disposition of it and threatened to withdraw from all negotiations unless the regular Grand Lodge recognized their Masonic offspring.

As the union seemed so desirable in order to save the fraternity, the regular Grand Lodge agreed to compromise by recognizing the Royal Arch, not as a fourth degree, but as an order appended to the third. Inasmuch as no reference was

made at the time of the union to the modes of recognition, it is reasonable to assume that no change whatsoever had been made in these by the Ancients and that it was left to the Seceders to change the old order of things by the creation of an extraneous degree which they called the Holy Royal Arch. Thus it was nearly one hundred years after those fathers in Masonry who had laid the foundations of the fraternity were quietly sleeping in their graves that their de-



OLD MASONIC HALL AT JACKSONVILLE WHERE
IN 1840 THE PRESENT GRAND LODGE OF ILLI-
NOIS WAS FORMED

scendants agreed to an innovation in the body of the fraternity believing as they honestly did, that such innovation was necessary to save the society from disaster.

One of the arguments offered for the Royal Arch Degree at the present time is that it is necessary in order to complete the Masonic knowledge of the candidate for the reason that the loss of the word in the Master Masons degree demands

that it shall be again found and this is what is accomplished in the Royal Arch Degree, and there we evidently find the reason for the fabrication of the Royal Arch System.

In Scotland, the Royal Arch has never been recognized as a part of Masonry. The Grand Lodge of Ireland has given it recognition, not however as appended to Ancient Craft Masonry, but has accorded it a standing which stamps it as legitimate for all who desire to affiliate with it.

So far as the fabrication of the degree is concerned, it is of little interest to those of the present day whose only concern is in the false claim which is so often set up by its supporters that it derived its parentage from Ancient Craft Masonry. The assumption, therefore, is that the Royal Arch was but one of the numerous degrees that were fabricated not only in England but America as well, in the first half of the Eighteenth Century, and which were in the possession of various degree peddlers for several years thereafter. That it was seized upon by the Ancients and made an appendix to the Third Degree in order to give them a distinction which was not possessed by their enemies the Moderns, is an acceptable explanation of its appearance in that system.

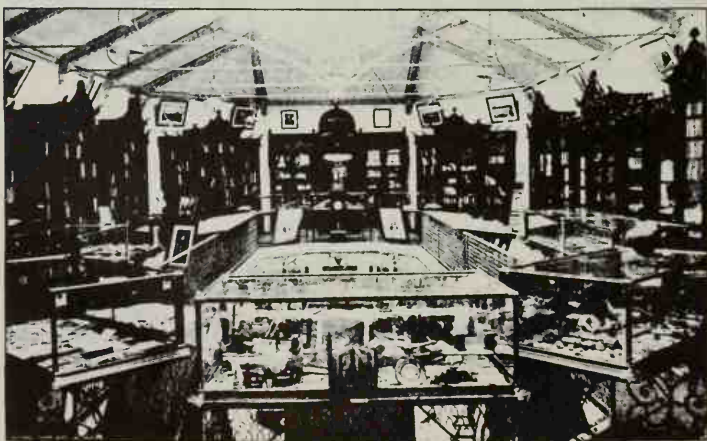
The division of Royal Arch Masonry into the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch, is simply due to the work of modern ritual builders of whom Thomas Smith Webb may be said to have been the father.

The three degrees usually conferred in a Council of Royal and Select Masters are purely ritualistic fabrications. Inasmuch as the Royal Arch Degrees were made to furnish the completion of knowledge alleged to be missing in the Master Masons Degree, enthusiastic ritualists conceived the idea of completing the knowledge of the Royal Arch Mason in additional degrees known as Royal and Select Master. Later a third degree was added called the Super-Excellent Masters Degree. Originally, these degrees were conferred under the jurisdiction of a Chapter—a custom which today prevails in

some parts of America, but with the growth of Masonry, the Councils in most States have assumed sovereign jurisdiction over these three degrees and confer them in an independent manner. These degrees have no connection whatsoever with Ancient Craft Masonry. There is good reason to believe that they originally belonged to the Ancient Accepted Scottish Rite and were for a time conferred as honorariums. Later on they were neglected only to be taken up by groups of Masons given the semblance of independent Masonic degrees and finally made the basis of the organization or governing body now known as the Grand Council Royal and Select Master.

To complete what has been termed the York Rite System, the Orders of Knighthood have been added, but these have never laid any claim whatsoever to Masonic origin, but have simply been injected or made a part of the so-called York Rite System in order that it might culminate in an organization which had a military character. A discussion of the Order of Knights Templar is reserved for a succeeding chapter.

As the years have advanced, the Chapter, the Council, and the Commandery experienced a remarkable development, and have become independent bodies setting up their own laws, rules, and regulations, establishing their own rituals, and maintaining an individuality which makes them sovereign in their own sphere.



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CHAPTER XXX

WHEN KNIGHTS WERE BOLD

DURING the long semi-night of the middle ages, when that great pall settled over Europe, might was the only rule of right, and tyranny the sole authority. Man was a cowed being. Monarchy crushed him, superstition haunted him, Rome throttled him. The state taught him what to do, the Church what to believe and thus the individual became a slave, subject to the will and caprice of king craft and priest craft. Ignorance sat upon the souls of men. From a throne of ivory and gold monarchy wielded a scepter of absolutism.



From a throne of gold and ivory, Rome lavished its favors with one hand and throttled the rights of the individual with the other.

Between the glittering crystal candelabra of the one and the glaring wax tapers of the other was man, a beggar, a pauper, a slave. What little learning existed was confined to the monasteries and like its parchments was mouldy and worm eaten. Science dwelt not there.

Mathematics was perplexing. Philosophy was inquiring, how many souls could be aggregated on the point of a needle. Religion was doubting whether Baptism performed with muddy water was valid. The human mind was cobwebbed with ignorance and superstition.

PHILIP LE BEL, KING OF FRANCE, BY
THE ORDER OF JACQUES DEMOLAY
WAS BURNED AT THE STAKE

In the Holy City of Jerusalem great changes had been wrought since the days of the Christ. Its narrow streets were filled with warriors from other lands, and from its ancient walls floated the banner of the crescent moon. A new creed born in the desert of Arabia was proclaimed in sacred places

and the Holy Sepulchre defiled and desecrated by Moslem hands. The shrill cry of the Muezzin called the faithful to prayer and through the dark valleys and over the rugged hilltops swept the prolonged shout, "There is but one God, and Mohammed is his Prophet." The churches of the true religion were converted into mosques, the doors of holy places were shut upon the Christian and a journey to the ancient city became a dangerous and hazardous undertaking.

In this dark and trying period is heard the voice of a simple monk, who has left to posterity his baptismal name, with the modest surname of Hermit.

Peter the Hermit made a journey to Jerusalem and having been shocked at the desecration of holy places and the insults to pilgrim Christians became fired with a great zeal to rescue the tomb of the Christ from Moslem possession. The preaching of this hermit monk aroused the people with a great religious fervor. Converts to Christianity became imbued with a mad impulse to look upon the country which had been the scene of those miraculous events which had brought about the regeneration of mankind. Jerusalem from the earliest periods had been conspicuous in the world's history. But when the incarnate son of God was crucified upon the heights of Calvary all other events paled before that sublime tragedy



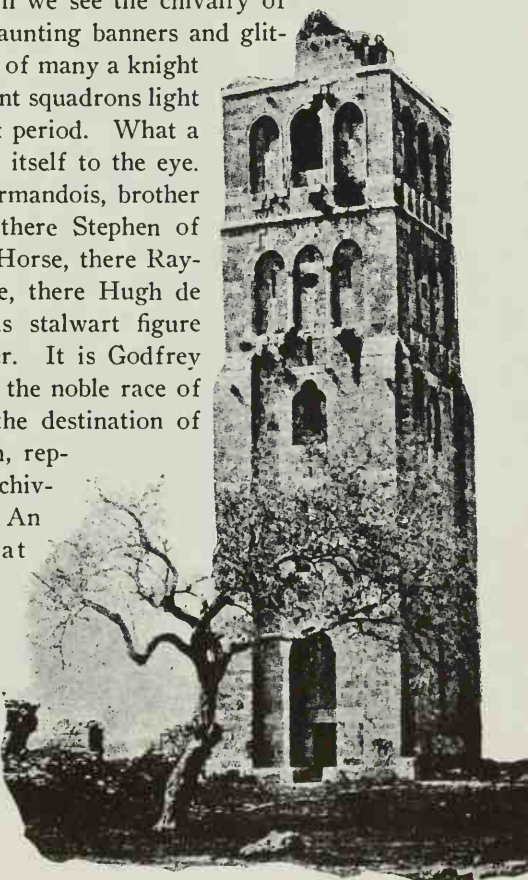
PETER GERARD

and the city and surroundings became invested with reverent interest and cherished as the most sacred spot of earth.

As we draw aside the veil of the centuries we see a boundless multitude of human beings roused to a frenzy by this hermit orator, rushing recklessly toward the Holy Land, only to perish miserably by the wayside, some of hunger, some of disease, others of violence, and for what? The view of an empty sepulchre. It is a sight which excites the pity of the hardest heart. It is a mournful spectacle which borders the pages of history with black.

But when we look again we see the chivalry of Europe in arms. With flaunting banners and glittering spears, with retinue of many a knight and squire, these resplendent squadrons light up the gloom of that dark period. What a brilliant spectacle presents itself to the eye. There rides, Hugh of Vermandois, brother of the King of France, there Stephen of Blois, there Robert Curt Horse, there Raymond, Count of Toulouse, there Hugh de Payens. But who is this stalwart figure upon the prancing charger. It is Godfrey of Boullion, sprung from the noble race of Charlemagne. What is the destination of this splendid body of men, representing the heroism and chivalry of the middle ages. An empty sepulchre. What means all this heroic devotion and lavish expenditure of money, the possession of an empty sepulchre.

It is unnecessary to draw the pathetic picture of the heroic march of the



CRUSADER TOWER, RAMLED. Erected by Knights
the Crusades

early Crusaders for of this cavalcade of 600,000 men who started out on their splendid mission, only 25,000 reached their journey's end. The roads of Hungary and Asia Minor were whitened with the bones of those who perished, but a little band of survivors did reach the Holy Land and on the 15th day of July, 1099, the banner of the Cross floated over the City of Jerusalem, while barefoot Knights and weary soldiers prostrated themselves before the empty sepulchre. Henceforth and for nearly a hundred years, the warrior Christian held the ancient city against the enemies of the faith and we see emerging from the garb of armored troops a company of consecrated men, part monk but more soldier, clothed in white with a red cross for their insignia, who became famous as the Templars, devoting themselves to the service of pious pilgrims and the defence of those who would pray near the spot where the Christ had slept away his few brief hours of death.

After the capture of Jerusalem by the Crusaders, thousands of Christians thronged the roads leading toward the city. While the Saracen had been driven from his stronghold, the roads and passes were dangerous to pilgrims owing to bands of robbers and fanatical infidels who plundered and murdered unprotected travelers. To alleviate the dangers and distresses to which they were exposed, to guard the honor of saintly virgins and maidens and to protect the gray hairs of the aged, nine noble knights who had greatly distinguished themselves in the capture of the city, lead by the stalwart Hugh de Payens formed a Holy Brotherhood in arms and entered into a solemn compact to aid in clearing the highways and in protecting the pilgrims on their way to Jerusalem. Baldwin II, then King of Jerusalem, granted them a place of habitation within the enclosure on Mt. Moriah near where had stood the temple of Solomon and they became known as Knights of the Temple or Knights Templar. Many others

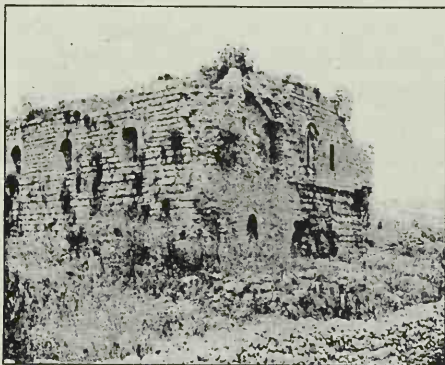


JACQUES DE MOLAY, LAST GRAND MASTER OF KNIGHTS TEMPLAR, BURNED
AT THE STAKE, IN PARIS, MARCH 18, 1314

came to join them and soon the organization grew in numbers and became famous in deeds of arms.

Stringent rules were adopted for their government embracing vows of chastity, obedience and poverty. They were in constant prayer and such gifts as were received were turned over to the treasurer of the organization. Some of their rules

were unique. Among them was the following "We hold it dangerous to all religion to gaze too much upon the countenance of women, therefore, no brother shall presume to kiss neither virgin, nor widow, nor mother, nor sister, nor aunt, nor any other woman. Let the Sir



CRUSADER CHURCH, KIRJATH-TEARIM

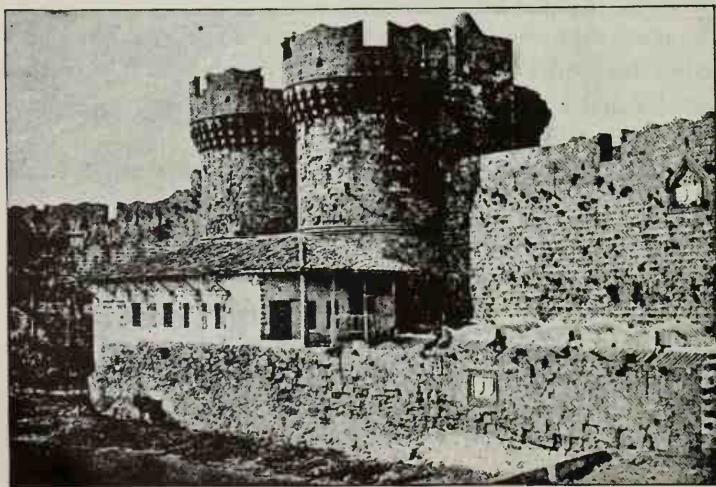
Knights shun feminine kisses through which men have very often been drawn into danger, so that each with a pure conscience and a secure life may be able to walk everlastingly in the sight of his Creator."

In 1113 a formal organization of the order was affected and it grew rapidly in power and influence. Of this new order, the distinguished Christian Knight, Hugh de Payens was first Grand Master. His successful administration soon raised it to the highest possible position among the orders of Christian Knighthood, and his name and fame will live as long as his successors shall wear the badge of the Templar.

The struggles about the city of Jerusalem continued from 1099 to 1187 when it surrendered to Saladin and it remained a Moslem Possession until the year 1918, when it was captured by the English. Nearly 100 years after the victorious Temp-

lars under the heroic Godfrey de Boullion had unfurled their banners upon the walls of Jerusalem and its possession had been bitterly contested with alternate triumph of Christian and Moslem, there came a day when the Saracen rode victorious over the Christian and the emblem of salvation sank to rise no more on that bright pasture land until after many years.

In the meantime the order of Knights Templar spread throughout Europe and became a powerful organization, possessed of much wealth and valuable holdings. Kingdoms either belonged to it or owed allegiance. To such fabulous proportions did its riches grow that it is said its income for a single year amounted to thirty million dollars. But with prosperity and luxury came abuses. Jealousy and envy laid many false charges at the doors of the Templars. The clergy and priests looked upon the order as usurping the divine right. Powerful combinations arrayed themselves against it. They looked with jealous eyes upon the vast wealth and popularity of the order. This same feeling was shared by the kings and princes of Europe. The religious enthusiasm which inspired



WALLS AND TOWERS OF THE CITY OF RHODES, ERECTED BY KNIGHTS OF ST. JOHN, 1310 TO 1523

the crusades had waned. It is unnecessary at this time to rehearse in detail the scandalous proceedings instigated against the Knights Templar by Phillippe le Bel, the unworthy king of France, partly because he had been refused admission into the order and partly because he coveted its treasure, nor to expose the faithlessness of Pope Clement V., he of unblessed memory. Nor can the Templars be defended from all the charges lodged against them. While they had declined from their primitive strictures, impartial history has pronounced them innocent of the vile accusations with which they were charged, and has consigned their persecutors to deserved infamy.

At this time Jacques DeMolay was Grand Master of Knights Templar with headquarters on the island of Malta, one of the chief possessions of the order. He was induced to leave his home and come to France under pretense



PETER, THE HERMIT, PREACHING THE
CRUSADES

of organizing an expedition to the Holy Land. He was attended by an escort of Knights and was received with great honor by the treacherous king. Immediately after his arrival orders were issued to arrest all Knights Templar in France. DeMolay and his suite were confined in prison and tortured from day to day, to extort from them a confession of the crimes with which they were charged. It was in March, 1322,

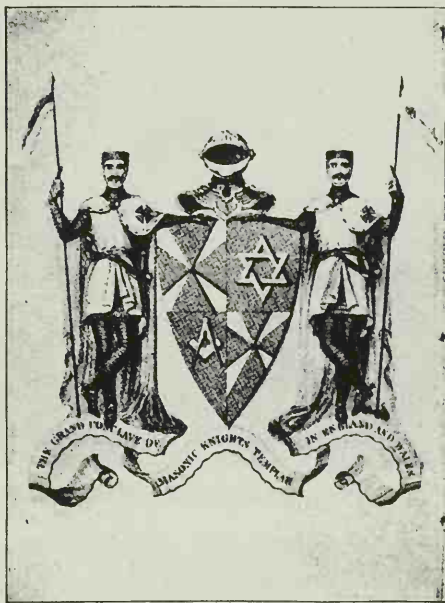
that DeMolay and four companions were brought from their cells where they had been confined for four years and burned at the stake. The ornaments, jewels and treasure of the Knights were seized and divided between the Pope of Rome and King of France, while their lands were confiscated by the state, and the ancient, proud, chivalric order of Knights Templar ceased to exist.

Popular opinion has regarded the crusades as a fanatical and futile attempt to establish Christianity in Asia. This is but a casual view of the enterprise. The first expedition perished miserably, but the trained and disciplined army of Godfrey, Raymond and Hugh de Payens guided by experienced soldiers and wise statesmen wrested the holy sepulchre from Moslem Possession. Those ancient Templars fought and wrought better than they knew and though many of them died mourning the failure of their plans and disappointed in not being able to possess the Holy Sepulchre, yet their work was not in vain. While the crusades have been marked with disappointment they produced a much grander result than had been dreamed of by their promoters. They disturbed the stagnation of the middle ages and lifted the pall of gloom which enveloped that dire period. The setting in motion of vast numbers of people and these coming in contact with other civilizations, brought a wonderful change to Europe. Strange arts and languages were carried back from Asia and the oneness of humanity became apparent. Princes and Lords to obtain money for their enterprises had sold charters and liberties to cities and these became centers of light and influence. The old order was violently shaken. Feudalism tottered and fell, ignorance and bigotry were challenged. The roots of the Renaissance are to be found in the crusades. Peter the Hermit had preached, unconsciously a far distant reformation, for the spirit of progress and advancement was liberated, humanity began to move with the lustre of a higher civilization and the religion of the cross went forth conquering and to conquer.

CHAPTER XXXI

THE KNIGHTS TEMPLAR

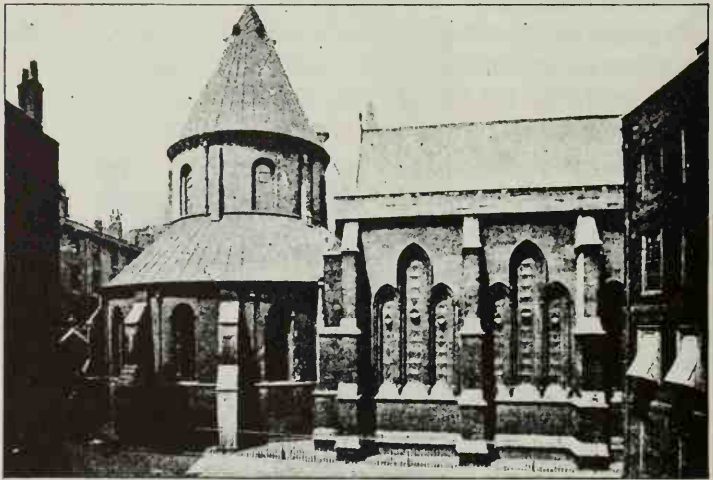
VARIOUS theories have been advanced concerning the origin of the Order of Knights Templar. After the Pope of Rome had declared the Order disbanded, little or nothing is heard concerning its activity. It is claimed that rumors were rife in the Fifteenth and Sixteenth Centuries that the Order had again revived and that once in every thirteen years it met on the Island of Malta, and it has been asserted that its hand was visible in the Lutheran reformation. Another theory is that after the burning of DeMolay, and the dispersion of the Order by the Pope and King, that the Knights Templar became Freemasons. There is, however, not the slightest warrant for either belief. Whatever Freemasonry may have existed in the Fourteenth Century, was simply a crude organization of stone masons united in a sort of trades union to



COAT OF ARMS OF GRAND CONCLAVE OF ENGLAND
AND WALES, 1853

maintain their existence as working men. As much of the labor performed by these Craft Guilds was in connection with the erection of great cathedrals and religious edifices financed by the Roman Catholic clergy, it is not believed that any amalgamation between Knights Templar and the Masonic guilds could have existed without being detected by the ever watchful guardians of the power of the Roman Catholic Church.

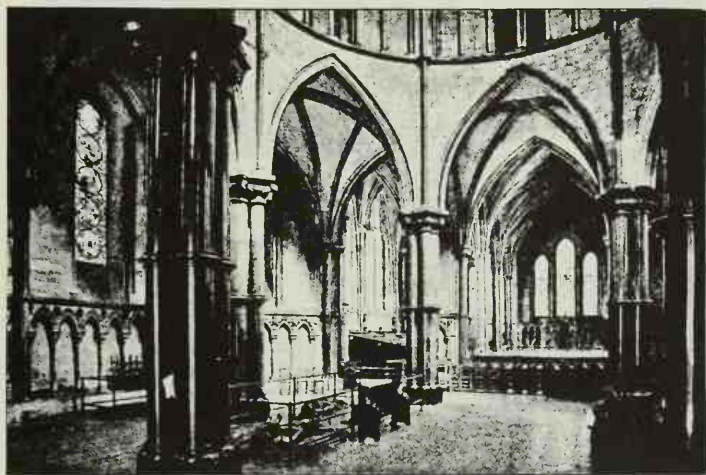
Nor did the Order of Knights Templar originate, as some suppose, from that numerous brood of Knights Errant or Wan-



TEMPLE CHURCH, LONDON, ERECTED BY KNIGHTS TEMPLAR, 1185

dering Knights which spread like an epidemic over Europe, Portugal, and Spain, and which was patterned after the Order of Knights Templar. These imitation Knights consisted generally of some vagabond who managed to procure a horse and a suit of armor, and selecting for his companion a ruffian of the worst type, the unprincipled pair would start out in search of adventure. With the advent of the Knights Errant, came a host of romances which make the cheap novel of to-day colorless reading. These romances set forth the wonder-

ful exploits of such famous Knights as Amaks de Gaul, Gonsalvo the Brave, and many fictitious heroes. These highly imaginative tales of the Baron Munchausen type relate how these fearless warriors descended into dark and dangerous caverns to liberate christian captives from Moslem giants; how they climbed inaccessible castles to rescue the enchanted maiden; how they fought fiery dragons; swam the fathomless ocean; vanquished innumerable hosts of infidels; and performed deeds of valor impossible to any but Knights Errant. This



INTERIOR TEMPLE CHURCH, LONDON

travesty on the distinguished Order of Knights Templar continued until Cervantes wrote his inimitable satire which resulted in the exposure of this crude imitation of a once powerful and righteous Order.

The distinguished Masonic authority, Albert Mackey, says "The manufacturers of Masonic legends have found in the death of DeMolay and the dissolution of the Order of Templars, a fertile source from which to draw materials for their fanciful theories and surreptitious documents. Among these

legends there was, for instance, one which maintained that during his captivity in the bastille, the Grand Master of the Templars established four Chiefs of the Order, in the North, the South, the East, and the West of Europe, whose seats of government were respectively at Stockholm, Naples, Paris, and Edinburgh. Another invention of these Masonic speculators was the forgery of that document so well known as "The Charter of Larmenius." The English Masonic historian, Hughan, writes: "The Masonic Knights Templar of the Eighteenth Century and since have no connection with the earlier body and never had. The origin of Masonic Templary is unknown."

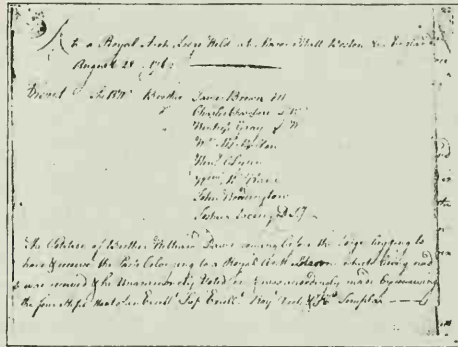
The English historian, Froude, probably gives the best estimate concerning the legendary origin of the present Order of Knights Templar, for he says, "Many conflicting opinions and surmises have been advanced as to how, why, and when the Templar system was introduced into Freemasonry. The origin of all Masonic degrees is not always easy to ascertain, the Fraternity being adverse to publicity handing down to posterity their peculiar secrets viva voce, with the same caution that the philosophers of old displayed in perpetuating their symbols and mysteries, and the ancient Templars, like the Jesuits, never communicated their proceedings to strangers. Some of them, in their secret conclaves, were even concealed from the greater part of their own members. It is, therefore, not unlikely that small organizations were kept up in many places and the hope cherished that it would be possible to revive the Order. A great and extensive organization could not wholly have lost its vitality and died out without a struggle, but it is equally unreasonable to believe that the fragments entered into any association of workmen such as that of the corporation of builders or Freemasons who could not have been expected to devote themselves to the restoration of the old military Templar Order in direct opposition to the ban of the church; even personal safety would not have been secured to the Knights, and there is no proof that they ever joined



KNIGHT TEMPLAR UNIFORM, 1859

"There is not the slightest foundation for the fable that members of the dispersed Templars, after the political suppression in 1314, became Freemasons; it is but one of the fabrications of modern Masonic tradition to account for the amalgamation of Templary with Masonry, totally opposed to historic facts, for it is not even probable that the proud and haughty nobles of that age from which class the Templar Order was selected, would engraft themselves upon a society of mere mechanics, when all the great military Orders in Europe were open to them, and only too glad to receive into their ranks so renowned a military body as the chivalry of the Templars. . . . The claims of France rest upon a charter given to Larmenius by DeMolai, which has been proved a forgery."

The four legendary sources from which the Order of Knights Templar is said to have originated may be enumerated as follows: 1. The Templars who claim John Mark Lar-



EXTRACT FROM MINUTE BOOK, ST. ANDREWS
LODGE, BOSTON, MASS., AUGUST 28, 1769

menius as the successor of James de Molay. 2. Those who recognize Peter d'Aumont as the successor of Molay. 3. Those who derive their Templarism from the Count Beaujeu, the nephew of Molay. 4. Those who claim an independent origin, and repudiate alike the authority of Larmenius, of Aumont, and of Beaujeu.

Concerning the claim that Larmenius was the successor of James de Molay, it is pointed out, as has already been mentioned, that the document by which he claimed to acquire the authority of Molay has been found to be a forgery, the document having been executed by a body of men who sought to gain affiliation with the Order. The claim of direct descent through Peter d'Aumont in Scotland is equally fallacious, and has been frankly disavowed. Likewise, the theory that the modern Templar body has been derived through Count Beaujeu, the nephew of Molay, has also been exploded with the result that all attempts to connect the present Order of Knights Templar with the bold warriors of the Crusades is regarded as purely imaginative, and the working out of a mind that seeks not to base its deductions upon historical facts, but rather upon those legendary and speculative deductions which are pleasing.

From 1314 to 1769, a period of four hundred and twenty-five years, is a gap which cannot be measured, and there is absolutely nothing to show any connection whatsoever between the present Order of Knights Templar and that band of brave men who sought to rescue the Holy Land from Moslem possession. For that reason, we must seek an independent origin for the Order.

This much we know; that the Order was resuscitated, and came forth in glorious transformation. The cross was again assumed as a sign of universal good will to men. No more crusades were planned to rescue the Holy Land, but pilgrimages of Charity and Mercy were set on foot and the vow registered that the religion of the Christ should be defended, not

with sword and buckler but with charitable thought, noble deed, and an abiding faith in the Fatherhood of God, and the Brotherhood of Man.

Following the organization of the Grand Lodge of England in 1717, and the spread of Masonry into various countries, there began the manufacture of a large number of degrees based

upon existing legends and such other data as were obtainable. W. J. Chetwode Crawley, the distinguished Irish historian, is authority for the statement that during this era when degrees were propagating, one of the strong ideas then prevalent was that of retribution for wanton injustice by restoring to oppressed people, their inherent rights. This idea took form in the guise of an Order of the Temple, which should arise from its long slumber and



DEWITT CLINTON OF NEW YORK, FIRST GRAND MASTER OF THE GRAND ENCAMPMENT, KNIGHTS TEMPLAR

smite the tyrants with tremendous sword. According to Crawley, this degree of vengeance, as it was commonly called, was traced to Lyons, the date of its origin being given as 1743. This degree was incorporated into the Rite of Perfection, known as the Scottish Rite system, and became the basis of the now thirtieth degree of that Rite, although later day ritual

builders have so modified the degree that its original form is no longer recognizable. It is believed that other degrees were projected at this time in which the exploits of the old Order of Knights Templar were used as a basis of fabricating rituals, and it is suspected that in this jargon of degrees which were so plentiful in this period that there grew in a vague way, certain rituals of strong Knights Templar tendencies, which while lacking anything in the nature of organization were communicated as a means of additional Masonic information, and from these sources in a natural way grew the Order as it has come to us at the present time.

One of the early records of St. Stephen's Lodge, Edinburg, contains minutes which read as follows :

"This day the compliment of six sundry steps was offered to the Office-Bearers of St. Stephens Lodge by sundry of the Brethren from the Ancient Lodge of Perth and Scoon."

Accordingly, two days later, 4th December, 1778:

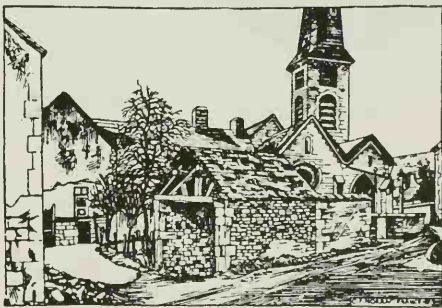
"This night being set apart by the Brethren of Perth and Scoon Lodge in order to confer on the Office-Bearers of St. Stephen's Lodge, the following degrees of Masonry, viz., Excellent and Super-Excellent Masons, Arch and Royal Arch Masons, and Knights of Malta."

The first record of the conferring of the Templar degrees in America is in St. Andrews' Royal Arch Chapter, Boston, on the 28th day of August, 1769. During that month there were stationed in the city three army lodges belonging to British regiments, and these were uniting with St. Andrews' Lodge in the work of Masonry. The minutes of this body state that "Bro. William Davis came before the lodge begging to have and receive the parts belonging to the Royal Arch Masons, which being read, was received and he was unanimously voted in, and was accordingly made by receiving the four steps, that of Excellent, Super-Excellent, Royal Arch, and Knight Templar," and this marks the introduction of the Templar Order into the United States of America. Soon after, these

degrees in whatever form they may have been, were taken up by Thomas Smith Webb to whom we owe much of our present Masonic ritual, and by him were introduced into New York, Pennsylvania, South Carolina, Maryland, Rhode Island, and Connecticut.

It must not be supposed that the original Order which was conferred in the latter part of the Eighteenth Century will at all compare with the modern Orders as conferred in Commanderies of Knights Templar. The ritual, like everything else connected with the institution of Freemasonry, has undergone a tremendous evolution. Time and the influence of environment have naturally amplified and embellished the degree until it is presented today in an almost perfect form, but the rudiments may be directly traced to the latter part of the Eighteenth Century to that chaotic embryonic period of degree making, when various ideas and conceptions of Masonry were taking form in sporadic rituals, the result of the effort of ambitious degree builders who sought to exploit the fraternity and bring to themselves Masonic prestige.

The first Grand Encampment of which there is any existing record can be traced to South Carolina, there being in the archives of the Grand Commandery of that state, a seal bearing the date 1780. Newspaper accounts and Lodge minutes of the date 1785 disclose the fact that the Masons and Templars of New York appeared in public procession, the Knights Templar regaled in uniform, on December 27, the occasion being the festival of St. John the Evangelist. There are other records of various Encamp-



BURE-LES-TEMPLIERS, FRANCE. *Traditional Birthplace of the Old Order of Knights Templar*

ments of Knights Templar existing from 1785 to 1844. On February 15, of this latter year, a Grand Convention of Knights Templar was held in the city of Philadelphia and the Grand Encampment of Knights Templar in Pennsylvania organized. This organization, after ten years of existence, disbanded, the reasons being given that the members did not feel disposed to join in a general organization of Knights Templar then being contemplated.

On the 13th day of May, 1805, a meeting was held in Providence, R. I., looking to the formation of a Grand Encampment of Knights Templar. This took definite form with the selection of Thomas Smith Webb as first Grand Master. It was not, however, until the year 1814 that a formal organization was accomplished. At this Conclave, DeWitt Clinton became first Grand Master, and served until his death in 1828, and this marked the commencement of the Order of Knights Templar which however feeble in its beginning, has grown into a powerful organization embracing the flower of American manhood.

CHAPTER XXXII

THE SCOTTISH RITE

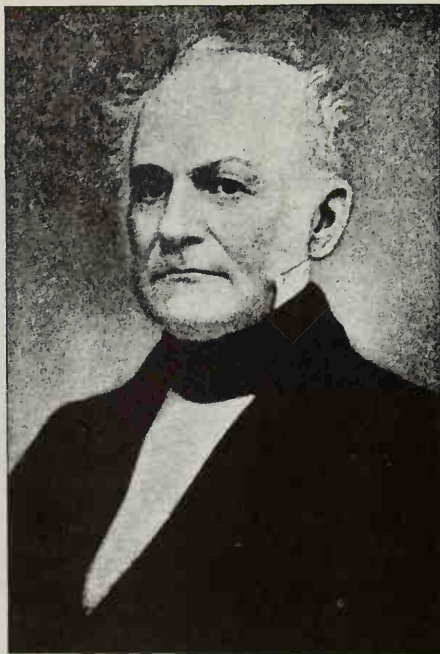
OF the various Masonic Rites to be established, the Scottish Rite is probably the youngest and is fast growing into one of the most popular. The history of the organization of this Masonic body as it is known today, is brief though none the less interesting. In the years following the formation of the Grand Lodge of England, Masonry became very popular and rapidly spread to the continent where it commenced to receive the attention of men of ability. The fact that the fraternity dealt largely in symbolism and that its degrees were in the process of making, lead many Masons who possessed inventive genius and literary qualifications to try their hand in the construction of various rituals some of which were based upon historical incidents, while others were pure fiction. The exact number of rituals that were propagated during this era of degree building, is not known, although the number is supposed to have been quite large.



MOSES M. HAYES, ONE OF THE
FIRST INSPECTORS OF THE SCOTTISH
RITE IN AMERICA

In 1758, a body was organized in Paris called the Council of Emperors of the East and West. This Council assembled a system of twenty-five degrees which it called the Rite of Perfection, the highest being that of Sublime Prince of the Royal Secret. These were maintained until the year 1786

when eight more were added with the result that the Ancient Accepted Scottish Rite of thirty-three degrees came into existence. The Scottish Rite system of today represents the very best of the many degrees which were fabricated near the middle of the Eighteenth Century. These were thoroughly examined and the most desirable were taken and welded into the



EDWARD A. RAYMOND, AGAINST WHOSE ARBITRARY POLICIES AS SOVEREIGN GRAND COMMANDER A REVOLT WAS LAUNCHED IN 1860

Scottish Rite system. In 1761 the Council granted authority to Stephen Morin to propagate the Rite in the Western continent. In the same year Morin arrived in the city of San Domingo where he commenced the dissemination of the Scottish Rite degrees and appointed many inspectors both for the West Indies and the United States.

Owing to the fact that the Rite was not thoroughly organized and was yet in an embryonic state, it was customary for these inspectors to communicate the essentials of the various degrees without the usual formality of conferring them in their entirety. For this reason, the Rite assumed more of the character of an individual affair than it did of an organized body. Among the inspectors appointed by Morin, was Henry Andrew Franken, who received his com-

mission in 1762. In October of the following year, Franken conferred the degrees of Perfection on two brethren in New York City. These two brethren with three others, received a warrant from Franken to establish a Lodge of Perfection at Albany, N. Y. This was accomplished in the early part of the year 1768. Among others upon whom Morin conferred the degrees and invested with the powers of inspector, was M. Hayes. Hayes, accordingly, appointed Isaac Da Costa, Deputy Inspector General for South Carolina, and he in the year 1783, introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. In 1801, a Supreme Council was opened in that city by John Mitchell and Frederick Dalcho. Up to this time the number of degrees which were recognized consisted



KILLIAN H. VAN RENSAELLAER, LEADER OF THE
REVOLT OF 1860

of twenty-five, but with the organization of the Supreme Council in South Carolina, eight more degrees selected from the Continental High Degrees were elaborated and the system made to consist of thirty-three degrees.

In the year 1804, Abraham Jacobs, who claimed to have received his authority from the Southern Supreme Council of Charleston, South Carolina, arrived in New York and

during the succeeding four years conferred the Scottish Rite degrees upon a number of Past Masters of Lodges. This was followed in due time by the organization of a Consistory of the thirty-second degree. During this period, the whole Scottish Rite system was more or less disorganized. Lodges were few in number, and were weak and struggling. Degrees were conferred almost wholly by communication, and there were none of those features which distinguish the Rite at the present time.

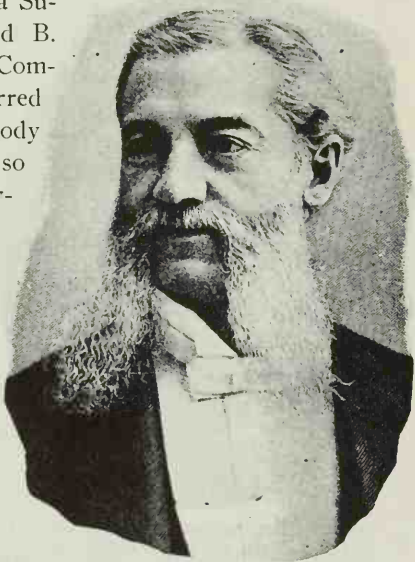
Soon after the year 1808, one Joseph Cerneau appeared and claimed to have jurisdiction in the state although no one has ever been able to account for his knowledge of the Rite nor whence he derived his authority. He immediately established what he called The Sovereign Grand Consistory and Supreme Council of the Thirty-third and last degree of the Ancient Scottish Rite of Heredom. This organization was pronounced irregular and spurious by John J. Gourgas, one of those prominent in the affairs of the authorized Rite of that period. In 1813, the Northern Supreme Council, sometimes called the Gourgas Supreme Council, was organized and it soon drew to its standard many men who were prominent in Masonry at that time. This Supreme Council immediately took up the propagation of the Rite although it found a vigorous adversary in the Cerneau system and was often hampered in its work by this spurious organization.

In the early part of the year 1860, there commenced to appear evidences of much dissatisfaction. This culminated in August of that year in a direct revolt against what were charged to be the arbitrary policies of the Sovereign Grand Commander, Edward A. Raymond. As a result of this defection, the disgruntled element openly seceded and elected for their Sovereign Grand Commander, Killian H. Van Rensselaer. The Raymond crowd, however, although small in number, still maintained their sovereignty. On December 15, 1860, the Raymond organization conferred the thirty-third degree on Charles T. McClenachan who three years previously

had received the Scottish Rite degrees in the Grand Lodge of Perfection in New York City. One year later, the Raymond organization appointed a committee of three to prepare a ritual of the Scottish Rite degrees, and McClenachan was selected as a member. In the meantime Henry C. Atwood who had been active in the formation of St. John's

Grand Lodge had also established a Supreme Council of which Edmund B. Hayes was Sovereign Grand Commander. When the defection occurred in the Raymond organization, this body became quite active and continued so until April, 1863, when the Raymond and Hayes bodies united, Hayes becoming Sovereign Grand Commander of the unified organization. The following four years were by no means pleasant ones to those charged with the active affairs of the Scottish Rite for there was much dissension and strife, and it became apparent to all concerned that under the existing conditions, a union of the Van Rensaellaer and the Raymond-Hayes bodies would be absolutely

necessary if the Scottish Rite was to rise to proper dignity and become a Masonic institution of consequence. The result was that in 1868 these bodies united in what is now known as the Grand Union in which all Scottish Rite authority was definitely established. Josiah H. Drummond of Maine, was elected Sovereign Grand Commander and the Grand East of the bodies was fixed at Boston, Massachusetts, and by an agreement the executive offices located in New York City. This marks the beginning of the present system of Scottish Rite



CHAS. T. MCCLENACHAN, ONE OF THE
EARLY PROMOTERS OF THE SCOTTISH RITE

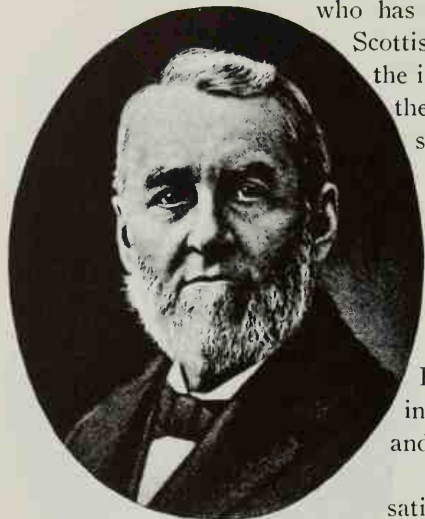
Masonry in the Northern Masonic Jurisdiction. The growth and development of the Southern Supreme Council like that of its Northern partner, has been phenomenal, and at the present time both Rites enjoy the highest degree of prosperity.

This discussion of Scottish Rite Masonry would not be complete without reference to Frederick the Great of Prussia,

who has been heralded as the Father of Scottish Rite Masonry. For the story of the initiation of Frederick as a Mason, the Masonic world is indebted to two sources, one an account by Campbell in his work on Frederick the Great and his times, and the other by Carlyle in his history of Frederick II. Both accounts, however, are merely translations of the original story as given by Baron Von Bielfeld, who was an intimate companion of the Prince, and was present at his initiation.

Bielfeld relates that in a conversation which took place on the 6th of August at Loo, in 1738 (but Carlyle corrects him as to time and place and says it probably occurred at Min-

den, on the 17th of July), the institution of Freemasonry had been enthusiastically lauded by the Count of Lippe Buckeburg. The Crown Prince soon after privately expressed to the Count his wish to join the society. Of course, his every desire was to be gratified. The necessary furniture and assistance for conferring the degrees were obtained from the Lodge at Hamburg, Bielfeld gives an amusing account of the embarrassment which was encountered in passing the chest containing the Masonic implements through the custom-house without detection. Campbell, quoting from Bielfeld, says: "The



JOSIAH H. DRUMMOND, CHOSEN
SOVEREIGN GRAND COMMANDER AT
THE GRAND UNION IN 1868

whole of the 14th (August) was spent in preparations for the Lodge, and at twelve at night, the Prince Royal arrived accompanied by Count Wartensleben, a captain in the King's regiment at Potsdam. The Prince introduced him to us as a candidate whom he very warmly recommended, and begged that he might be admitted immediately after himself.

At the same time, he desired that he might be treated like any private individual and that none of the usual ceremonies should be altered on his account. Accordingly, he was admitted in the customary form, and I could not sufficiently admire his fearlessness, his composure, and his address. After the double reception a Lodge was held. All was over by four in the morning, and the Prince returned to the ducal palace, apparently as well pleased with us as we were charmed with him."



FREDERICK THE GREAT, TRADITIONAL FOUNDER OF SCOTTISH RITE FREEMASONRY

Concerning the truthfulness of the initiation of Frederick the Great as a Freemason, there has never been any question. He was without doubt made a Mason, but just how much activity he took in the affairs of the society will probably never be known. Carlyle, who was not a Freemason and who had a very blunt way of stating things, declared: "The Crown Prince prosecuted his Masonry at Reinsberg or elsewhere, occasionally for a year or two, but was never ardent in it, and very soon after his accession left off altogether . . . "Royal Arch was established at Berlin, of which the new king consented to be Patron; but he never once entered the place, and only his portrait (a welcomely good one, still to be found there) presided over the mysteries of that establishment."

A careful study of the character of Frederick the Great, and an analysis of his many acts cannot help but leave the impartial investigator to believe that Carlyle's estimate of Frederick's activity in Freemasonry is correct. The only evidence whatsoever of the connection of the monarch with the organization of the Ancient Accepted Scottish Rite is traceable to certain assertions made in the Grand Constitutions of 1786, which are alleged to have been promulgated by Frederick himself. This is the only basis for any assumption or belief that Frederick was a patron of the Scottish Rite and took it under his paternal care. Albert Pike who made a very thorough investigation of the whole matter, acknowledged that he was unable to throw any new light on the alleged connection of Frederick with the Scottish Rite or the fact that he signed the Grand Constitutions of 1786, but that he was forced to the following opinion: "There is no doubt that Frederick came to the conclusion that the great pretensions of Masonry in the blue degrees were merely imaginary and deceptive. He ridiculed the Order, and thought its ceremonies mere child's play; and some of his sayings to that effect have been preserved. But it does not at all follow that he might not at a later day have found it polite to put himself at the head of an Order that had become a power; and adopting such of the degrees as were not objectionable, to reject all that were of dangerous tendency, that had fallen into the hands of the Jesuits, or been engrafted on the Order by the Illuminati."

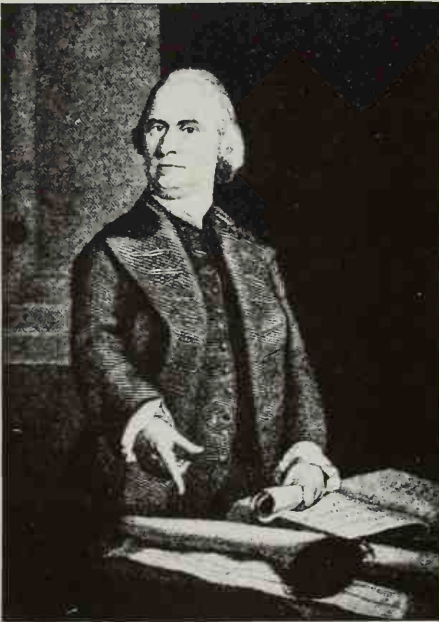
On the other hand, the impartial historian who is not carried off his feet by that enthusiasm which prompts him to accept as real that which he wants to believe, cannot help but agree with Carlyle, that the activity of Frederick as a Freemason was extremely limited, and that the story of his acceptance as the Father of Scottish Rite Masonry is simply due to a tendency which has ever been apparent in the evolution of Freemasonry, that of connecting with the fraternity eminent men regardless of the particular part they may have

played in shaping the destinies of the society. The fact that each of the various Masonic systems has a Patron Saint, no doubt lead those who formulated the earliest Scottish Rite System to accept as their leader, Frederick of Prussia, relying upon the very meager information extant concerning his Masonic activity as a means of assuming that in the absence of contrary proof, they would be safe in making the claims which they have. It is of little consequence whether Frederick the Great promulgated the Grand Constitutions of 1786 or whether they were devised by the original founders of the Scottish Rite System. The fact remains that they form the basis of Scottish Rite Freemasonry wherever it may exist and by them is judged its legitimacy and legally constituted authority.

CHAPTER XXXIII

MASONIC MYTHS

THE idea seems to exist that any society or organization which seeks prestige and standing in the world must claim the affiliation of distinguished men, as well as connection with



SAMUEL ADAMS, A PATRIOT AND A
FREEMASON

important world events. Freemasonry has by no means been free from this ambition. Members of the fraternity have from time immemorial been vain glorious in associating with the society kings, presidents, statesmen, soldiers, and other individuals notable in human affairs. The result has led to the circulation of numerous myths which have been passed on from one decade to another until the present generation accepts many of them as facts.

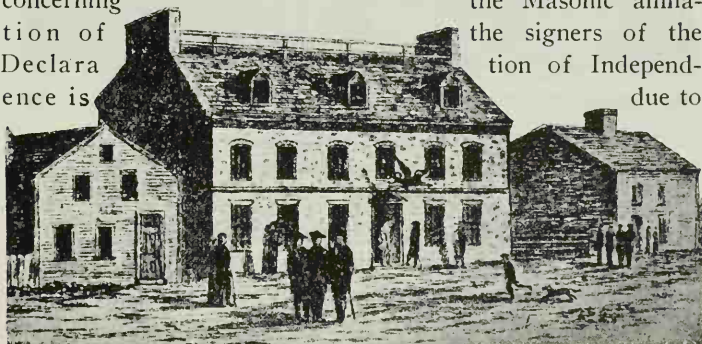
The Masonic enthusiast is not always careful to ascertain the Masonic record of those distinguished individuals whom he seeks to establish as Freemasons, and in many instances simply relies upon the prominence of the person as an excuse

for associating him with the fraternity. Many claims in circulation at the present time and which are generally believed to be facts are without the semblance of truth.

One of the most frequent assertions made by Masonic speakers and writers is that of the fifty-five signers of the Declaration of Independence some forty or fifty were Freemasons. The statement is absolutely without foundation, and is so grossly exaggerated as to reflect no credit upon either the Fraternity or he who makes use of it. In the year 1908, General John C. Smith of Chicago, who devoted much of his spare time to Masonic research, made a thorough investigation of this claim, and the conclusions which he reached were, that of the signers of the Declaration of Independence, only six were known to be Freemasons. Those whom he named were William Hooper, North Carolina; Benjamin Franklin, Pennsylvania; Mathew Thornton, New Hampshire; William Shipple, New Hampshire; John Hancock, Massachusetts, and Philip Livingston, New York.

George W. Baird of Washington, D. C., who has given this subject much consideration, has in addition to the above names, added those of Robert Morris, Robert Treat Paine, and Dr. Benjamin Rush, claiming to have found in existing records evidences of the Masonic standing of these distinguished patriots.

It is believed, however, that some of the misunderstanding concerning the Masonic affiliation of the signers of the Declaration of Independence is due to



GREEN DRAGON TAVERN, BOSTON, MASS., MEETING PLACE OF ST. ANDREWS LODGE

a confusion of names. Joseph Bartlett, one of the signers, was not the Joseph Bartlett who was Grand Master of Masons in Massachusetts in 1798 and -99, and again in 1810. Stephen Hopkins, another of the signers, was not the man of the same name who was a member of St. John's Lodge, in Rhode Island, nor was Oliver Wolcott Grand Master of the Grand Lodge of Connecticut—the Oliver Wolcott who constituted



THE BOSTON TEA PARTY WHICH MET IN ST. ANDREWS LODGE IN THE GREEN DRAGON TAVERN

one of the fifty-five immortals who fixed their names to the greatest document in the world's history.

No little speculation exists as to the presidents of the United States who were members of the Fraternity. The authentic record is as follows: George Washington, initiated in Fredericksburg Lodge No. 4, Fredericksburg, Va., November 4, 1752; passed March 3, 1753; raised August 4, 1753.

Andrew Jackson, the name of whose mother lodge and the dates of whose receiving the degrees are not known, was Grand Master of the Grand Lodge of Tennessee in 1822 and 1823.

James K. Polk, initiated in Columbia Lodge No. 31, Columbia, Tenn., June 5, 1820; passed August 7, 1820; raised September 4, 1820.

James Buchanan, initiated in Lodge No. 43, Lancaster, Pa., December 11, 1816; passed and raised January 24, 1817.

Andrew Johnson, initiated, passed and raised in Greenville Lodge No. 119, Greenville, Tenn., dates unknown, but supposed to be between 1858 and 1862.

James A. Garfield, initiated in Magnolia Lodge No. 20, Columbus, Ohio, November 19, 1861; passed December 3, 1861; raised December 22, 1864. He also received the capitular and Templar degrees and those of the Lodge of Perfection in the Scottish Rite.

William McKinley, initiated in Hiram Lodge No. 21, Winchester, Va., May 1, 1865; passed May 2, 1865; raised May 3, 1865; exalted in Canton Chapter No. 84, Canton, Ohio, December 28, 1883; created a Knight Templar in Canton Commandery No. 38, Canton, Ohio, December 23, 1884.

Theodore Roosevelt, initiated, passed, and raised in Matinecock Lodge No. 806, Oyster Bay, Long Island, New York, January 2, 1901.

William H. Taft, made a Mason at sight by Charles S. Hoskinson, Grand Master of Ohio, in Cincinnati, February 18, 1909.

A myth pleasing to many Masons is that the Boston Tea Party which in 1775 threw the cases of tea into the harbor, was composed entirely of Masons. Absolutely nothing is known of the personnel of the Boston Tea Party. On the evening in question, a number of persons disguised as Indians sallied forth from St. Andrews Lodge in the Green Dragon Tavern upon their historic mission. A statement has been

in circulation that the records of the Lodge for that particular night were adorned with capital T's, and the announcement made that the Lodge had "adjourned on public business." There is nothing to indicate that the Boston Tea Party was a Masonic affair. The fact that the place of rendezvous was the meeting place of St. Andrews Lodge simply shows that those connected with the enterprise chose a quiet retreat in which to complete their disguise and perfect their arrangements. No doubt some of the members of the party were Masons, but the real facts connected with this most important historical event will never be known.

Another claim which is frequently made by Masonic enthusiasts is that all of the Generals of the Revolutionary War were Freemasons. There is, however, no foundation whatsoever for this assumption which is simply one of those pleasant myths which Masons ever find pleasure in relating. Many men prominent in the American Revolution were members of Masonic Lodges, but there is no evidence to show that the Fraternity as such was at all active more than might be deduced from the personal efforts of such noble patriots as were known to be Freemasons. There is abundant evidence to prove that during the Revolutionary War Lodges were not as prosperous as they had been heretofore, and because of the great stress placed upon the nation in its hour of peril, little time was found for the exploitation of Masonry other than that which was brought into play through Masonic comradeship. Real Masonry is not confined to the four walls of a Lodge room; but can very often be found on high hills, and in low vales where human sympathy often blossoms forth.



LA FAYETTE



HON. ELIZABETH ST. LEGER, HON. MRS. ALDWORTH, WHOSE INITIATION INTO FREEMASONRY HAS BEEN DECLARED A HOAX

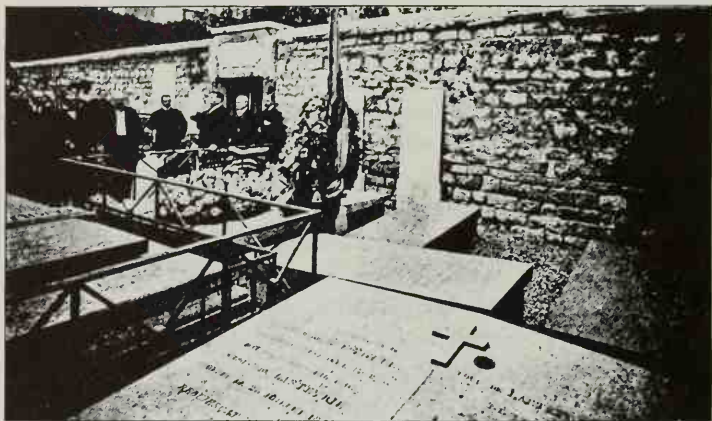
The affiliation of George Washington with the Masonic Fraternity is an established fact, notwithstanding the frantic efforts of insidious foes to prove the contrary. When this distinguished statesman and patriot took his oath of office as President of the United States, his hand rested upon his Masonic Bible: When he laid the corner-stone of the Capitol at Washington it was with the trowel of his Masonic Lodge. One of the most priceless possessions of the Grand Lodge of Massachusetts is a small golden urn fashioned by the hand of Paul Revere in which rests a lock of hair from the head of the most beloved man America ever produced, George Washington, the first President of his country, and a Freemason.

Many distinguished men connected with Washington in the Revolutionary War were Freemasons. LaFayette was a Mason although no one knows where nor when he received his Masonic degrees. The assumption is that his initiation took place in an Army Lodge, not improbably at the instance and in the presence of Washington. During LaFayette's last visit to the United States, the Grand Lodge of Pennsylvania received him with distinguished honor, but before doing so, appointed a committee to investigate and report upon his Masonic regularity. The committee made careful investigation and submitted a report stating that they were fully satisfied, but gave no evidence upon which they based their conclusions. On May 4, 1825, LaFayette visited the Grand Lodge of Tennessee and was made an honorary member. In accepting the honor, he is reported to have said, that he had long been a member of the Order, having been initiated young as he was even before he entered the service of our country in the Revolutionary War. No mention, however, of LaFayette is made by any French Masonic authorities which leads to the assumption that he may have received his degrees in this country.

Paul Revere, who lighted the signal fires on the hills of Middlesex County, from Boston to Concord, and whose midnight ride will be forever immortalized, was a member of the

old St. Andrews Lodge of Boston, as was John Pulling, the man who gave him the signal in the belfry of the old North Church in Boston.

Peyton Randolph, Grand Master of Virginia, who presided over the First Continental Congress; John Hancock of Massachusetts, who directed the Continental Congress which declared the independence of America, and who was the first man to sign the Declaration; Joseph Warren, who left his Lodge room to lay down his life on Bunker Hill; Casimir



TOMB OF LAFAYETTE, PARIS, FRANCE

Pulaski, Brigadier General in the Continental Army; John Sullivan, Major General in the Revolutionary War, and first Grand Master of the Grand Lodge of New Hampshire; Baron Von Steuben, who trained the Continental Army; the daring and dauntless Israel Putnam; John Marshall, who expounded the meaning of the Constitution and was a zealous advocate of its integrity, were all devoted members of the Masonic Fraternity. Many others may have been Masons, but in the absence of positive proof, any claims which may be made must be looked upon as mere conjectures.

It is impossible to leave the present subject without making some mention of the apostacy of Benedict Arnold. The claim has been frequently made that Arnold was not a Freemason, but the distinguished Chauncey M. DePew of New York is authority for the statement that the records of King Solomon's Lodge of Poughkeepsie, disclose that from 1771 Benedict Arnold was a frequent visitor to that Lodge. An entry in the minutes made in 1781 reads as follows: "Ordered that the name of Benedict Arnold be considered as obliterated from the minutes of this Lodge as a traitor."

The expulsion of Benedict Arnold from the Masonic Fraternity sets at naught the charge which has so often been made that Masons protect one another in crime and that conviction of members of the fraternity in civil courts is almost an impossibility. Such charges are absolutely without foundation and can be traced directly to those enemies of the society who ever seek to disparage it.

The many stories in circulation concerning the initiation of women into the Masonic Fraternity are pure fiction and without historical proof. One of the great hoaxes connected with Freemasonry relates to the alleged initiation of the Honorable Mrs. Aldworth. The story which for many years was accepted by Masons as literal fact, and was disproven by the investigations of William J. Hughan, is as follows:

Lord Doneraile, Mrs. Aldworth's father, was a very zealous Mason, and held a warrant in his own hands and occasionally opened Lodge at Doneraile House. His sons and some intimate friends in the neighborhood assisted; and, it is said, never were Masonic duties more rigidly performed nor the business of the Craft more sincerely pursued than by the brethren of No. 150, the number of their warrant.

It appears that, previous to the initiation of a gentleman to the first steps in Masonry, Mrs. Aldworth, who was then a young girl, happened to be in an apartment adjoining the room, usually used as a lodge room.

This room, at that time was undergoing repairs and alterations, among other things the wall in some parts was considerably reduced.

The young lady having distinctly heard voices and prompted by the curiosity natural to all to see somewhat of this mystery so long and so secretly locked

up from public view, she had the courage with her scissors to pick a brick from the wall and actually witnessed the awful and mysterious ceremony through the first two steps.

Curiosity gratified, fear at once took possession of her mind.

She saw no mode of escape, but through the very room where the concluding part of the second step was still performing and that being at the far end and the room a very large one. She again had resolution sufficient to attempt her escape that way, and with light, but trembling steps

and almost suspended breath, she glided along unobserved by the Lodge, laid her hand on the handle and softly opening the door, before her stood a Tyler with long rusty sword.

Her shriek alarmed the Lodge, and finding from the Tyler that she had been in the room during the ceremony, in the first paroxysm of rage and alarm, it is said her death was resolved on, but from the moving and earnest supplication of her younger brother, her life was spared on condition of her going through the two steps she had already seen. This, she agreed to do, and they conducted the beautiful and terrified young creature through the ceremonies, little thinking they were taking into the bosom of their Craft a member that would afterwards reflect a lustre on the annals of Masonry.



BENEDICT ARNOLD

As Freemasonry has progressed in its evolution, much of the speculation which gave rise to the many myths connected with the society has been reduced to cold facts, and in the Twentieth Century Freemasonry is coming to be regarded as a human institution with a practical relation to every-day affairs.

CHAPTER XXXIV

MASONIC ECONOMICS

THERE are many Masons who seem to think that the chief glory of Freemasonry lies in the fact that it has come down through a long line of years. There are others who find pride in its numerical strength, and take pleasure in counting the fifteen thousand lodges and the two and one-half million Masons in the United States of America. There are still others who boast of the poets, philosophers, statesmen, warriors, presidents, who represent that galaxy of brilliant names which spans Masonic history from its inception to the present time.

But the question of the hour is not how old Freemasonry is nor how strong it is nor who have embraced its faith, for these are conditions for which the present generation is not responsible, and are simply the result of the inherent value of the institution.

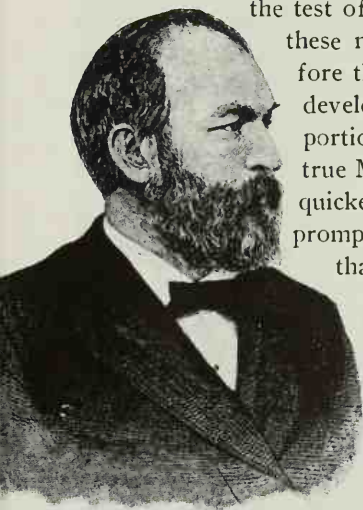
It is the development of principles which makes true worth, and Freemasonry owes all that it is today to the fact that it is a society of exalted ideals. Truth and right, the landmarks of Freemasonry, are as eternal and unchanging as the stars which burn throughout the ages. Someone has said that the essence of any religion is to be right and to do right. The neophyte, as



he ascends the mystic ladder of Freemasonry, sees truth everywhere veiled in symbolism and by applying this to his daily life and conduct, is enabled to arrive at that station beyond which no man can go further—that of a good man and true.

As Freemasons, we are patrons of old truths which have stood

the test of centuries and just in proportion as these master facts are kept constantly before the mind and made the basis for the development of character, just in that proportion does the individual evolve into the true Mason. Whatever may refine motive, quicken conscience, build character, and prompt the soul to pure and generous deeds, that is the philosophy, and such is the creed of Freemasonry.



JAMES A. GARFIELD, MADE A MASON IN COLUMBUS, OHIO, DECEMBER 22, 1864

Is Freemasonry a practical institution? Or, is it merely an idle philosophy dealing with speculative truths? Is there anything in the fraternity which would lead the impartial student to the conclusion that its teachings and its philosophy have a direct bearing upon

human affairs? In order to answer this question it will be necessary to examine and analyze some of the vital fundamentals which have distinguished the society from its inception.

The first question which is asked of every man at the door of Masonry is, "Do you believe in the existence of God?" and upon an affirmative answer depends his admission into this ancient and honorable society. He no more than crosses the threshold of the Lodge than upon bended knee he acknowledges that God with reverence. When brought to light he beholds before him an altar upon which is an open Bible. Any institution or society of men which exacts a belief in Deity,

which practices prayer and which spreads upon its altar an open Bible has a right to exist, and the teachings, the philosophy and the principles of such an institution are not to be underestimated in the social economy of our times.

But the Mason who is not bound by creed and narrow precedent believes that the teachings, the philosophy and the principles of this great Fraternity are yet many years in advance of the times; that the present Masonic generation which pride themselves upon their Masonic knowledge, which decorate themselves with costly insignia are but pygmies, groping in Masonic darkness.

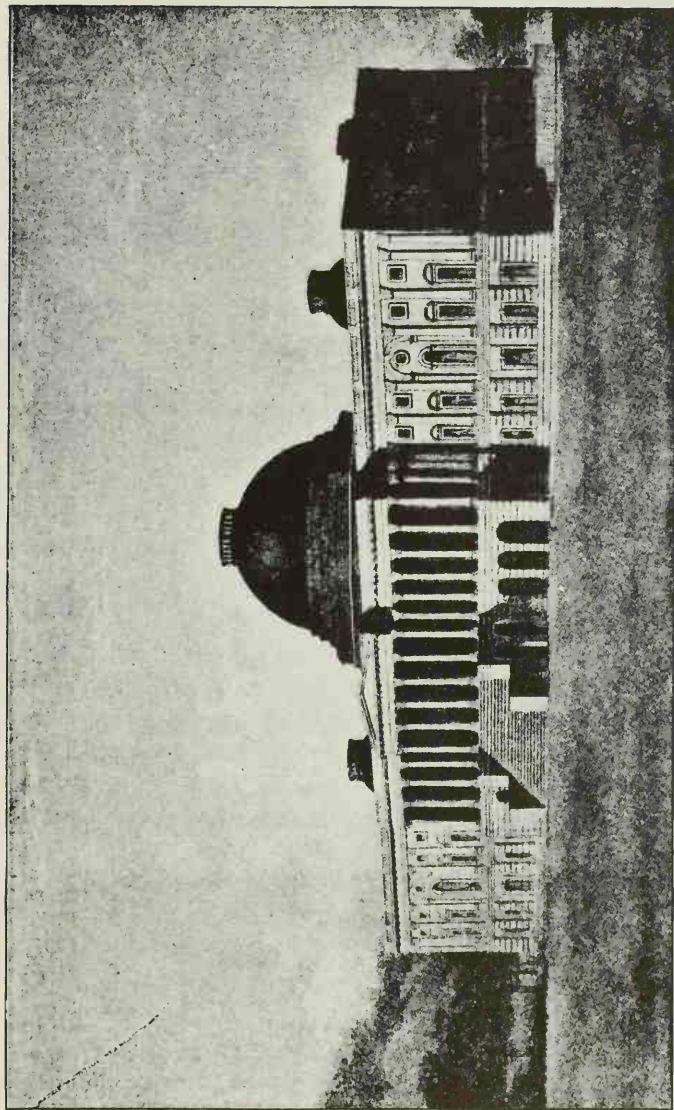
A little over a century ago the Declaration of Independence announced to the world the doctrine that all men are created equal, and yet the Declaration of Independence was but a practical application in civil government of a principle which has long distinguished Freemasonry. From its very inception this Fraternity has been gathering men about a common altar, upon a common level, teaching the equality of all mankind.

Within recent years the world has come to recognize the value of the eight-hour system as applied to economic life, and today in shop, in factory and in all departments of activity, we find that the eight-hour rule obtains. And yet, for a couple of hundred years Freemasonry has been teaching the eight-hour system as deduced from the lesson of the twenty-four-inch gauge, "Eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep."

It has long been conceded that one of the greatest problems which confronts the peoples of the earth is that of intemperance, and yet Freemasonry long ago found the only rational solution of this question when it adopted as one of its fundamental lessons which every



A SYMBOL OF PLENTY



THE CAPITOL OF THE UNITED STATES, OF WHICH BUILDING GEORGE WASHINGTON LAID THE CORNER-STONE

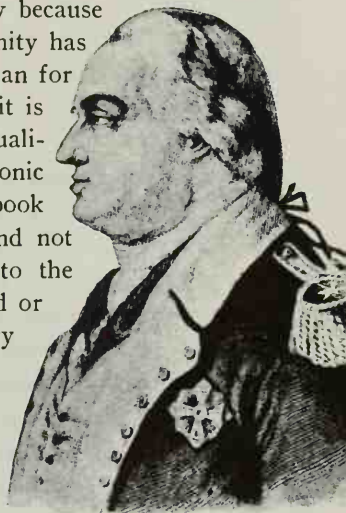
man must master in order to fulfil his highest mission, that of learning to subdue his passions, and it is the opinion of more than one student of human nature that the habit of intemperance will never be fully eradicated until men in their evolution have advanced sufficiently far to be able to put into actual practice that basic teaching of Freemasonry—taming their passions.

Scarcely a month passes that intelligence is not flashed throughout the country of a terrible disaster which has fallen upon the peoples of some portion of the globe. Within one hour after such news is received, measures of relief are organized, clothing collected, money subscribed, provisions gathered, and special trains loaded, to be rushed to the stricken district. And yet, the manifestations of relief, humanity, and good will which are so apparent in these dark hours of calamity are but the practical expression in civil life of a principle which has long distinguished Freemasonry as the greatest of charitable and philanthropic institutions.

Quite recently there has been much agitation on the subject of Sunday observance. Even the United States government has recognized the question and has closed many of its post offices on the seventh day, but the question of Sunday closing is by no means new to Freemasonry, because there is before the fraternity the example of our ancient brethren who labored six days and rested upon the seventh day.

For a long time there has been a growing tendency to place men in certain grades or distinctions according to their vocation, wealth, and social position. There has been a good deal said concerning the masses and the classes as if a great distinction should be made between the favored and less favored members of human society. Others talk about the common herd, referring to men and women as if they were cattle. Others prate about the rank and the file, and it is not unusual to hear Masons talking about

the rank and file of the Masonic fraternity. It would be interesting to have someone explain just what is meant by the rank and file of the Masonic society because everyone who has entered the fraternity has been told that Masonry regards no man for his worldly wealth or honors; that it is the internal and not the external qualifications which form the basis of Masonic worth. One may search the great book of Masonry from cover to cover and not once will be found any reference to the masses, the classes, the common herd or the rank and file, because Freemasonry is predicated upon the oneness of humanity as expressed in the Fatherhood of God and the Brotherhood of Man. It was the democracy of Freemasonry which so thoroughly appealed to that genuine Freemason, Bobby Burns, that he was inspired to write,



BARON VON STEUBEN, A FREEMASON
A PATRIOT WHO DRILLED THE CON-
TINENTAL ARMY

“The rank is but the guinea’s stamp;
The man’s the gold for a’ that.
Then let us pray that come it may—
As come it will for a’ that—
When man to man the world o’er
Shall brothers be and a’ that.”

In this money-mad age, when men are bowing down before the golden calf and worshipping the god of mammon, the fraternity of Free and Accepted Masons is teaching a most important lesson. Every candidate who passes through the forms and ceremonies of his initiation is confronted with a symbol, a sheaf of corn suspended near a waterford and is told that it represents plenty. Plenty, according to the standards of Masonry, is corn and water, or in other words, bread and water. Did anyone ever stop to consider that if he is provided

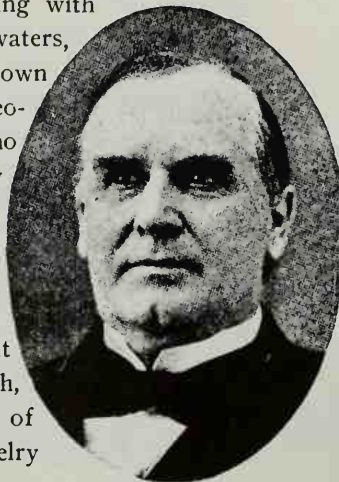
with these essentials, he has just what the Creator of heaven and earth intended that he should have, and whatever else he may acquire are merely accidents and incidents? For, with bread to eat and water to drink, man has the sustenance of life.

But men are fast losing sight of the bounds of plenty, and it is today a term without limitations. The luxury of one moment becomes the necessity of the next, and men go on from day to day endeavoring to add to their material possessions, overlooking the higher things of life. Plenty has become like the fabled pot of gold on the end of the rainbow. We rush madly forward thinking that we have found it, only to discover that it is farther away on the horizon.

The sum total of human happiness is expressed in the wages of a Fellowcraft—plenty, health and peace. If a man has plenty—which means bread and water—health and peace, he has drawn the wages of life according to the standards of Masonry. For no matter what his bank account may be, no matter what his accumulation of stocks and bonds may be, no matter what his acreage of lands may be, if he hasn't health and peace, human life offers but very little.

But the trouble is that very few know the value of plenty, and thus they go on from day to day seeking to take on everything about them without stopping to consider whether or not it contributes to the development of mind and soul. Take the cabbage of the garden which grows in the back yard of many Masons; that common ordinary cabbage which finds its finale in the sauerkraut barrel; be it known that the cabbage teaches mankind a most important lesson; for, that cabbage will take unto itself just those elements which nourish it and contribute to its growth and development and nothing more. In this age of boasted enlightenment, the world needs a little more vegetable sense. Now, when anyone is called by another a cabbage head, he should not become angry, but take it as a compliment, particularly if he possesses the virtues of the cabbage, because the cabbage knows when it has enough, and in this respect outclasses man.

What is the lesson of the world in this matter of plenty? One morning twenty-five centuries ago, a figure clad in mail and wearing a regal crown could be seen standing on the western shore of the Indian ocean, gazing with intense longing across that waste of waters, wondering whether in those unknown spaces there were not other worlds peopled with mighty nations. There is no more pathetic spectacle in all history than that of Alexander the Great weeping and wailing and beating upon his breast because there were no more worlds to conquer. Alexander conquered the then known world, but it brought him neither peace nor health, because he did not know the value of plenty, and he died in a drunken revelry in the streets of Babylon.



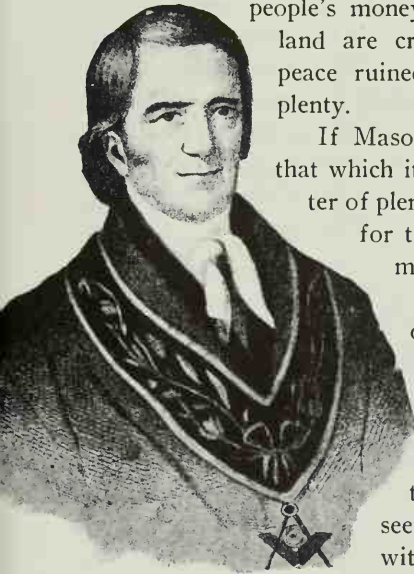
WILLIAM MCKINLEY, MADE A
MASON IN WINCHESTER, VA.,
MAY 3, 1865

Napoleon Bonaparte did not know when he had enough. After subduing France he started out to conquer the balance of Europe. He met his Waterloo under Wellington and learned the lesson of plenty upon the lonely island of St. Helena.

There is a story of a miser in an old Fifth Reader. This man, by extortion and penury, had amassed a fortune. He refused to lend it or make any use of it whatsoever, but kept it in a vault under his house. Access to this secret chamber was had through a trap door with a spring lock on the outside. One day the miser went down into his vault to gloat over his treasure and forgot and left the key in the spring lock on the outside. While jingling his precious coin, making sweet music in his ears, the trap door fell and the miser found that he was locked in with his treasure, with no means of escape. Then what did he say? "A thousand ducats for a glass of water; ten thousand ducats for a loaf of bread." But the mockery of his own voice was his only answer, and he perished a miserable

death with all his precious treasure. He learned the lesson of plenty too late.

There is not a passing day that one does not read in the newspaper of some official misappropriating funds intrusted to his care. Many of these men drew princely salaries, but, not knowing when they had enough, not knowing the value of plenty, they sought to enhance their fortunes with other people's moneys. The Federal prisons of the land are crowded with men, health gone, peace ruined, learning the bitter lesson of plenty.



JOHN MARSHALL, WHO FRAMED THE CON-
STITUTION OF THE UNITED STATES, GRAND
MASTER OF VIRGINIA, 1794-1795

If Masonry taught no other lesson than that which it teaches in reference to the matter of plenty, it proves its right to existence, for the lesson is one which the world must sooner or later learn.

A mere hint of what the world owes Masonry is shown in a statement of the highest authority that the late awakening in Persia commenced with the introduction of Freemasonry into that country. That nation which seemed hopelessly benighted and without any desire to rise to a position of self-government with the advent of Freemasonry began to grasp the idea of the value of the indi-

vidual and of the common right of all to stand upon the same level.

Senator James Hamilton Lewis, in an address before the Grand Lodge of Illinois on his return from Europe in the Fall of 1918, stated that one nation which, as a result of the war, was passing from a monarchical system of government to that of a republic was formulating its constitution after the basic principles of Freemasonry.

It would be folly to assert that Freemasonry has in any way been responsible for the progress which the world has made along social and economic lines. Yet, it is fair to declare that the teachings, principles, and philosophy of the Society are in direct accord with the advancement which has been and is being made today. Masons are by no means the only pioneers in social and moral uplift. There are other instrumentalities to each of which Masonry has ever been a zealous handmaiden. This fact cannot be denied. The Craft of Freemasonry is a center of light and influence throughout the world, casting its radiance upon humanity in whatever condition found, pointing ever upward to higher ideals of character and government, to more perfect concepts of fraternity and progress, heralding the coming of that glorious era of peace on earth and brotherhood among men.

CHAPTER XXXV

THE UNATTAINED

EVERY reader remembers the story of the rainbow which was told him in the days of his childhood, of how on the end of the evanescent arch, which follows in the wake of a summer shower there was a pot of gold. He recalls the impression that the tale made upon his youthful mind and how he started out in his bare feet across the muddy road and thru the wet meadow, eagerly following the beckoning phantom in the sky in the hope that he might claim the precious prize. But the goal receded faster than his nimble feet could travel until at last the beautiful colors faded away and he returned



JOHN HANCOCK, THE FIRST SIGNER OF THE DECLARATION OF INDEPENDENCE AND A MASON

home disappointed and chagrined. But every man who in his childhood followed the rainbow that he might possess the coveted pot of gold learned one of the most important lessons of life, something which should stay with him forever, the lesson of the receding goal.

And the story of Freemasonry is the story of the goal that recedes. The operative Freemasons of the middle ages

dreamed of a workers' union, but the goal receded and the Craft guilds found themselves a universal brotherhood speculating upon moral truths. Again the goal has receded and at the beginning of the Twentieth Century, Freemasonry finds itself coming into a new relationship with world in which it exists.

Everyone who has traveled through the west has no doubt visited one of the Indian villages and witnessed some of the entertainments arranged impromptu for the benefit of tourists as well as the pocketbooks of

the performers. On one occasion the author observed one of the spectacular dances of this peculiar people and listened to a song which seemed never ending. It was explained by some-

one who claimed to know that each verse contained but two words, the whole song being, Go on, Go on, Go on. Now this vocal demonstration probably would not succeed very well as a grand opera production among aristocratic society people, although it would be almost as inter-

esting as some that the average man has dozed through, but as expressive of the philosophy of Masonry it is excellent for within the Fraternity is a tre-

mendous impulse impelling it to Go on, go on, go on.

The rule and guide of Masonry declares that in the beginning God created man but there is no evidence to show he ever finished him. He made him in the rough and started him on his evolution, a fact which becomes more and more apparent everyday of the world. A gentleman who visited the town of his birth after a long absence, strolled about the



ISRAEL PUTNAM, OF REVOLUTIONARY
FAME

streets, looked over the business houses and residences and finally returned to the post office, where he found one of those guardians of the public welfare seated on a bench outside. He walked up and inquired "What is the matter with this town?" The old man stopped chewing tobacco long enough to reply, "Nuthin. This yer is a finished town." He was asked to explain what he meant by a finished town and replied, "They finished this yer town about twenty-five years ago and there hain't been nothing done to it since." Masonry is by no means a finished product. It is still in the process of its evolution and this will continue until the era of universal brotherhood is at hand.

Fifty years ago the Orthodox Mason believed that while the world moved and change was everywhere in evidence yet Freemasonry alone stood as a fixed entity embodying the same essentials, elucidating the same formulae, illustrating the same symbolism as in the days of King Solomon. But the thinking Mason of the present, that is to say, the man who sees in Masonry something more than mere signs, tokens and words, believes that Freemasonry is the product of evolution. That it is the result of that change under natural and fixed



JOHN PAUL JONES

laws which insures continual progress from the lower to the higher. He applies Masonry to the growth, development, and expansion of the moral life of man in all realms of human activity.

The novitiate is told at the door of Masonry that it is a progressive moral science. Notwithstanding this, however, there are those in the fraternity who zealously cling to the idea that the society does not progress and that unless it observes the same customs, ceremonials and practices, which

distinguished it in its inception that it is not Freemasonry and cannot be regarded as such. With these men the fraternity is simply an heirloom of the past, membership in which carries a certain amount of business and social prestige. But in the light of the Twentieth Century men are coming to understand Masonry better and now recognize it as the call of the unattained which comes ringing through the soul lifting the individual to higher achievements and to loftier concepts of duty. Masons are fast finding out that Freemasonry is not finished but that it has just commenced. For years much effort has been expended in perfecting laws and rules and getting ready to do something. As a result the fraternity has now arrived at that point in its evolution when it must move forward or forever lose its prestige as a vital force in human activity. When Morse connected two little instruments with a slender wire and caused one to talk to the other he did not stop there, but progressed until he perfected his system of telegraphy which has brought every portion of the world into instant communication.

Marconi raised two flag poles and passed an electric spark from one to the other. But he was not satisfied. He progressed until today wireless telegraphy carries its burden of thought from land to land and from ship to ship. The achievements of Mr. Edison in the field of electricity are known to all. Not long ago someone suggested to the distinguished scientist that electricity had reached its triumph. No, said Mr. Edison, it is yet in its infancy. Morse, Marconi, Edison have but answered the call of the unattained with the result that the world owes them a debt which can never be repaid by reason of the perfection of the wonderful scientific instruments, which bear their names.

The first man lived in a cave, or in a rough hut. Had he been satisfied with this primitive structure there would have been no pyramid, no Colosseum, no pantheon, no St. Pauls, no modern sky scraper; while architecture would have been

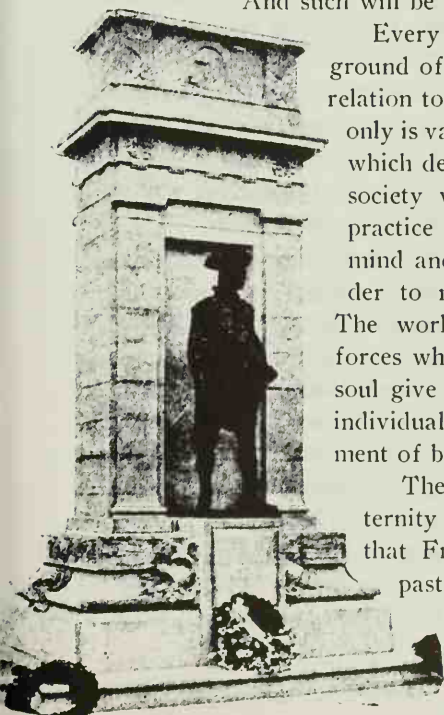
unknown and Freemasonry undreamed of. Had the wandering poet who went from place to place singing the simple lines of his crude conception been content, poetry would not be known, and the songs of Milton, Chaucer, Tennyson and Shakespeare would not be here to charm the soul.

The early man drew his pictures on the sides of rocks with charcoal. Had he been satisfied with his crude conception of art no Michael Angelo would have come to catch the glory of nature and transform its beauty to the canvas, to delight the artistic eye of generations yet to come. Had man been satisfied to take the rough stone from the quarry and change it into the ashlar no Thorwaldson would have come to release from the block of marble the beautiful image he saw within. These men but answered the call of the unattained. These men strove to progress because before them was an ideal and to reach it they put forth their best endeavors.

And such will be the story of Freemasonry.

Every institution is judged upon the ground of its inherent character and its relation to its environment. That thing only is valuable in the busy lives of men which demonstrates its ability to touch society with a vital influence. That practice which as it takes shape in the mind and heart has no service to render to mankind is not worth while. The world is recognizing only those forces which as they possess the human soul give an impetus which carries the individual forward to the accomplishment of better things.

There are men in the masonic Fraternity today who honestly believe that Freemasonry is a thing of the past for the reason that the lessons



MONUMENT OF JOHN PAUL JONES AT POTOMAC PARK

which it teaches are couched in ancient symbolism and because it deals in eternal verities. It must be granted that those who set up this claim are simply superficial Masonic students who see in human life only those elements which contribute to their own selfish pleasure and advancement.

The idea which they hold concerning Freemasonry is that it has no practical value; that its purpose is merely to set before each member of the Craft an ideal and then leave to the individual, his own discretion as to its application.

The fact that Freemasonry adheres to certain old regulations must by no means be construed as evidence that the society does not advance. It has only been through a long process of evolution and development that the institution has attained its present position among men. It has progressed just as has the world, and whenever Masonry shall stand still while the world about it moves forward just that moment it will become an obelisk in the shifting sands of time.

Everything which is valuable owes its origin to some crying necessity of the human soul. With the necessity for education was born the public school system. Because of the necessity for spiritual uplift, churches prosper. Because of the necessity for some means of circulating information the printing press was built. Because the highest social conditions are only obtained through coordinated effort, Freemasonry sprang into existence.

Simply because Masonry employs rites and ceremonies is no reason why it should be judged as the mummied form of a dead and superstitious past. Freemasonry is a fact and not a passing fancy. It is not the dream republic of Plato in



THEODORE ROOSEVELT, AN AMERICAN AND A MASON, INITIATED JANUARY 2, 1901

which all things are perfect, but a Masonic republic in which are met the necessarily imperfect conditions of human society. It is not the Utopia of Sir Thomas Moore, in which all things of the future are unattained but a commonwealth in which goodness inspires still greater achievements for man. It is not the Atlantis of Sir Francis Bacon where culture and the power of law control men but a practical philosophy, inspired by the force of love, morality and truth.

The whole purpose of the institution is to teach the science of humanity, the fatherhood of God and the Brotherhood of man. It seeks to impress the relation of man individually to man individually. The intention of the Masonic school is not to teach the art of making money, but its function is to make men, not as members of any particular lodge, but as units of society as a whole. The operative Masons of the middle ages built great temples for worship but the Masonic institution builds worshippers for temples.

The man who is raised to the sublime degree of Master Mason is by no means a completed Mason. He is merely started on his career, for in all the world today it can be truthfully said there is not a completed Mason.

Freemasonry then is by no means a finished product. Its history is still unwritten. It is in the process of growth and development and so it must ever continue until sympathy shall blossom, hatred die away, prejudice disappear, and charity possess the earth.



WILLIAM H. TAFT, THE LAST
PRESIDENT OF THE UNITED
STATES TO BE INITIATED INTO
FREEMASONRY

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